

Religious Education

THE JOURNAL OF THE RELIGIOUS EDUCATION ASSOCIATION

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Vol. VII

OCTOBER, 1912

No. 4

REPORT OF THE COMMISSION APPOINTED IN 1911 TO INVESTIGATE THE PREPARATION OF RELIGIOUS LEADERS IN UNIVER- SITIES AND COLLEGES

Members of the Department:

Your commission, appointed last year to investigate the question of the preparation by universities and colleges of religious leaders and specialists, has submitted to about two hundred presidents of higher institutions and a few other interested persons a list of questions intended to elicit answers to the following four main points:

(1) What is now actually being done in the preparation of religious leaders and specialists in university and college life.

(2) What, in the judgment of educators, *should* they undertake, if anything, in this direction.

(3) What place should such work occupy in higher institutions if they should enter upon such a program; that is, what is the proper machinery for getting the work done, and

(4) What subjects or studies should constitute such a course.

The following is the list of questions sent out:

1. What, if anything, is your institution now doing to equip religious leaders and specialists,—departments, courses, lectureships, etc.?

2. Higher institutions are now providing professional training for doctors, lawyers, and other professional men. Should they provide a similar opportunity for religious workers? If not, what should they do?

3. What class of institutions should undertake such work?

4. Would it, for example, fall properly within the province of State universities? Why?

5. Should such training be left entirely to theological seminaries? Why?

6. What would be necessary in the way of instructors and equipment over and above what you now have available, to make it successful?

7. What position should such work occupy in the institution?

a. Similar to that of applied science, law, and medicine?

b. A department of Liberal Arts with its head and assistants?

c. If leading to a degree, what degree or degrees?

d. As a special course supplementary to other departments?

e. Lectureships?

f. A branch of Pedagogy? Philosophy?

8. What subjects should constitute such a course, if established?

9. What may it utilize from other departments?

10. Would the ultimate scope be to equip: Ministers? (b) Missionaries? (c) Social settlement workers? (d) Directors of charity work? (e) Sunday school specialists? (f) Specialists for other college positions?

There were one hundred and forty replies to the inquiry, all of which have been taken into account in making the report. Many replies were hesitant, and a few people reported upon some special feature peculiar to their own institutions. There are ninety-seven responses representing eighty-nine institutions that went into some detail, and we have relied upon these particularly in trying to present something of a composite picture of the state of mind of educators in regard to this new and interesting situation.

The first question has reference to what is now being done in the universities and colleges in the way of equipping religious leaders. It seems that there are, of the eighty-nine institutions represented, twenty-seven that are attempting something definite, and twenty others who are tinkering at it more or less. There are more persons answering in the affirmative—that is, claiming to do something in this line—than are represented by the numbers given. The respondents fall naturally into two classes: those, in the first place, who take for granted the Bible, church, and Sunday school, and are plodding along in the same old way, teaching Old and New Testament and allied books,

which is the conventional thing to do. There are, secondly, those who see clearly that religious leadership is becoming a profession, and are entering upon a definite program of preparing men for it. Only these last, with a more or less definite program in mind, were included in the twenty-seven. There are, then, twenty-seven or a possible forty-seven, who are doing something at the problem.

These numbers in themselves are of little significance. Many respondents are probably over-enthusiastic about what they are actually accomplishing; on the other hand, there are many others doing or planning something definite that have not replied; three of the twenty-seven that seemed to have a definite program, namely, Marietta, Lake Forest, and the University of Pittsburgh, have their plans apparently well in mind but have not tried them out; furthermore, a classification of institutions in this wise is sufficiently arbitrary to be inaccurate. For example, some of the institutions of the first group that are planning definitely, but are not yet accomplishing, are perhaps not so far along as the University of Iowa, or Wellesley, for example, of the "more or less" group. Wellesley College is giving courses in Old and New Testament, Sociological, Psychological, and Comparative Religion, and many other topics, but is depending, as President Pendleton says, upon the universities with the affiliated theological seminaries, for completing the education of professional religious workers.

There is also the disturbing element of the lack, on the part of several respondents, of clearly distinguishing the problem of the inquiry from kindred considerations. There are, when considering the place of religion in the curriculum, at least four aspects of the question.

(1) The Evangelical Standpoint. There are a few whose chief interest in religion in the university and college is to select those subjects which will awaken an enthusiasm for religion. The president of a denominational college, after enumerating the agencies at work in his institution for aggressive Christianity, and emphasizing that "every subject is taught from a Christian viewpoint," says exultantly: "It is difficult for a student to select any course here and escape the urgent appeals from various sources to attain to a life of high and noble service." Most of us would suppose, however, that a university is not primarily an evangelical institution, and that it should not, if it could, compete with those institutions that have that

function. Institutions assuming primarily an evangelical attitude toward religion were not counted, rightly or wrongly, in the numbers given.

(2) *The Scholastic Standpoint.* The scientific study of religious phenomena, the psychological interpretation of religion, the historical and critical study of the Bible, have come already not infrequently to constitute a part of the college curriculum. If it is the business of higher institutions to interpret the best heritage of mankind to each rising generation,—its sciences, its arts, its languages, its secular literature, its institutional life,—so that young men and women who are to be the constructive minds of the future may appreciate the worth of its heritage from within, it should be a mere truism that the study, the richest part of its heritage, must find finally a large place in the curriculum. It is already doing so. It is not uncommon, however, to find that such schools, while they have the effect lying in well-taught courses intended to arouse practical enthusiasm, do not use such courses definitely as foundations for leadership. These likewise were excluded from the numbers indicated above.

(3) *The Preparation of Leaders.* Several institutions, as indicated, accept as one of their functions the laying of foundations for scholarly leaders.

(4) *The Preparation of Specialists.* These will be of two types: those who occupy the most responsible positions of leadership, for whom more ample opportunities must be provided than are now to be found, perhaps by continuing their study into graduate departments of universities; and, secondly, teachers in colleges and research specialists in universities who shall further as rapidly as possible a scientific foundation of the study of religion. If this department of human interest is going to look toward the continued healthy development of humanity, it must have need of its Keplers, its Darwins, its Fechners, its Kelvins, its Bergsons, or at least a large number of master minds who will widen, deepen, and enrich our insight into the meaning of religion and interpret its place and function in the scheme of things.

The inquiry before us tries to consider primarily the third and fourth phases of the larger question, so far as it could do so, depending upon responses which themselves were sometimes confused by an indefinite notion of the problem.

It is now sufficiently clear that in treating so complicated a situation numbers mean almost nothing when we say that forty-seven institutions have turned their attention more or less in this direction. One thing stands out, however, with perfect clearness, that there is a tide in the minds of university and college men in the direction of making the curriculum useful for those who are engaged professionally in religious work, and that much of this interest is already crystalizing itself in definite plans for its accomplishment. More suggestive even than numbers, as indicating the tendency of the times, is the fact that several institutions are now focalizing their attention upon and wrestling with the problem. It is also significant that various institutions like the Y. M. C. A. Training School at Springfield, Massachusetts, and the Hartford Theological Seminary are being established as professional schools for religious workers.

Among the more significant experiments are the following:

Drake University, with Professor Athearn as professor of the Psychology and Pedagogy of Religion, with a department in which work is required of the divinity students and which has full standing in the Arts college, and with practice work, laboratory and museum facilities already developed to an extent that would do credit to departments with a considerable history behind them.

Butler College, after having at one time restricted itself to purely college work, has now established a graduate department for ministers and other religious workers, with Doctor Morro as its dean.

Washburn College, while passing over to graduate departments of universities the work of preparing experts and specialists, has correlated the work in Psychology, History, Pedagogy, Religious Education, practice work, Bible study, and the like, and has added to it sufficiently to prepare religious teachers and social workers for their vocations.

University of South Carolina, with a department of Religious Education, so far largely built up out of the other departments, but already sending out trained men as religious and social workers into factory towns and rural districts.

North Dakota, Missouri, and Texas, with affiliated denominational colleges, while the universities attempt to co-operate by adapting their curriculum to supplement those of the affiliated seminaries; this is but a variation of the custom of some

of the older institutions, of friendly co-operation between endowed seminaries and universities, as at Harvard, Yale, Columbia, Chicago, and a few others.

Among the other institutions facing this question seriously are Southwestern University, Wooster, Earlham, Carleton, Coe, Northwestern, Oberlin, and Pennsylvania.

The experiments that are actually being tried are not fair examples of the thought of the time. Custom moves slowly, ideals will surely fall in advance of their accomplishment. They are a fairly sure index, however, of the next stages in the path of progress. The question was asked: Should higher institutions provide similar opportunities for religious workers as those which are now provided for doctors, lawyers, and other professional men? The answers are overwhelmingly in the affirmative. They stand 64 Yes, unqualifiedly affirmative; 18 qualified answers; 9 No.

"Qualified" judgments are of this kind: "A few institutions should specialize in this direction"; "Yes, for lay workers"; "Not unless really first class men could be secured"; "Only those with theological schools"; "If they can avoid professionalism and sectarianism"; "Some of them"; and the like. Only a few of the qualified answers lean strongly toward a negative answer. It is safe to say that ten of the qualified answers are inclined toward the "yes" answer, so that there are seventy-four as against seventeen who think that if the right conditions could be found or produced, the higher institutions should adjust themselves to this kind of work.

The quality of the responses received, as also some of the explicit statements, would indicate that so uniform a massing of opinions in the affirmative is the natural and logical continuation of several historical tendencies: the socializing of religion; the humanizing of the clergy; the infusion of fresh life and health into the so-called heart culture; the safe and frank recognition that the one true function of education in the last analysis is the practical one—the fitting of man for the highest service to the state in the sciences, the arts, in statesmanship, and in all the professions and vocations; and furthermore, the conviction that if colleges and universities are going to increase the professional efficiency of citizens, then religion must have its own leaders and prophets just as is the case with pedagogy, law, and medicine. This is the indisputable logic of the case, although it sometimes comes hard. President Holden, of Worcester University, says:

"Personally I do not believe that a state should be taxed for higher education in the form of university courses, but if the university exists and attempts to give law courses, medical courses, and courses in technology, I see no reason why it should refuse to give courses in the Bible, or even theological courses. I believe that our state universities are Christian universities and we are not willing to acknowledge them as such."

The "no's" are for various reasons.

President Cavanaugh, of Notre Dame, says: "Religious work, as I understand it, is not a distinct vocation. If it is, then we have the theological seminaries."

President Sanford, of Clark College, writes: "Is that not already done by the theological schools and schools of religious pedagogy? Is it not better to have such instruction given in a special school?"

President Thompson, of Ohio, would have the work of religious education left to theological schools, provided these are equipped with extension courses similar to those of agriculture. He says: "I do not believe that the college should be called upon to do such work. I do not regard the college as a good professional school."

On the question of what institutions should undertake such work, 47 say all colleges and universities; 3 say all graduate colleges; 13 say endowed and private institutions primarily; 12 say denominational institutions primarily; 3 say endowed and private institutions only; 2 say state universities primarily.

Would such work fall properly within the province of state universities? This question was propounded in order, if possible, to focalize more sharply the judgments and to strike fire where there was any fire lying smoldering. It succeeded in calling out quite vigorous responses. The answers stand: 46 yes; 15 qualified; 25 no.

President Hill, of Missouri, says: "Yes, the state university should aim to develop the highest type of citizenship and to train leaders."

President Gray, of New Mexico, "Given a field for the operation of religious workers as such, not for the representatives of different churches as such, I certainly think that it is the specific duty of the state university to prepare for work in such a field. The university attitude of mind, if fully developed, is the best foundation on which to build up a religious work."

President David Starr Jordan: "I see no reason why state universities should not undertake such work if they have the

money." The affirmative answers are just as emphatic from presidents of denominational institutions as from any others.

President Thomas, of Middlebury, Vermont, says: "Yes, because they are pledged to promote the welfare of the state, for which religious leadership is essential."

President Bell, of Drake University: "Yes, because it is an important phase of education."

President Edwards, of Penn College: "Yes, because of the tremendous opportunity, and because if they do not get the training, why, they never will get it. Something of this sort would wonderfully improve our state universities."

The opinion of the state university officers upon whether or not their own institutions should undertake the work may be of interest. Of twenty-five state institutions represented, 16 say yes; 5 are qualified; 4 no (Ohio, Minnesota, North Dakota, California).

The "qualified" answers,—to revert to the massed judgments on this point,—are of this sort: "Not yet"; "Yes, but not at first"; "It would be difficult"; "Some universities, like Wisconsin, might do so"; "Some aspects of it."

The quality of the negative replies is reflected in the opinion of President Thompson, of Ohio, already quoted, who says: "The University of Ohio is a state institution. We have no chapel services. We could not, if we would, place religious instruction in our curriculum."

President Perry, of Doane College, writes: "How could they do it when state institutions in so many instances are unfavorable to it, and many of them forbid the use of the Bible and religious instruction."

President Bovard, of the University of Southern California, says: "No, the constituency of the state university makes it inadvisable to teach definite religious doctrines. They may generalize, but not specialize, in religious subjects."

The experience of two southern universities that have attempted work in religious education will be suggestive:

President Mitchell, of South Carolina, after outlining six lines of work, says of one of them, namely, a course on negro life in the South: "You will be glad to learn that this work has made a favorable appeal to the southern students in the various states, and has so far been without a single criticism by the people who support with their taxes these institutions. This is a social fact of cardinal significance."

President Barrow, of Georgia, writes: "Some years ago, under a previous administration, an attempt was made to introduce Bible study in the university as a university course. The undertaking was so vigorously assailed by some of the churchmen in the state that it was abandoned. It is my opinion that primary religious instruction can be given without prejudice to any special view, but this opinion is not generally held. Perhaps the advantages coming to the denominations from emphasizing the differences are so great that we cannot yet expect them to urge the principles on which they all agree. I would be glad if some plan acceptable to the churches could be worked out by which we could prepare leaders for religious work."

It was formerly believed that the religious leader was a preacher, and that his preparation was to be left to the theological seminaries. This opinion still can be found, but in college and university circles has passed almost completely. An instance so rare as to deserve quoting is that of the president of one of our highly specialized universities that attempts nothing which even approaches an interest in religious problems. He says: "The chief difficulty is in understanding what is meant by religious leaders and specialists. Is not a religious specialist a clergyman? * * I suppose religious specialists must go to theological seminaries."

The question was asked, "Should such training be left entirely to theological seminaries?" The answers are remarkably one-sided. They stand: 6 yes; 11 qualified; 70 no.

The qualified answers say: "Yes, if reformed"; "No, as now constituted"; "Not entirely, but probably many theological schools should be broadened into schools for religious and social workers rather than for pastors only," and the like.

Not only the number of "no's" is significant, but the quality of the replies is more so. The explosive intensity of the responses of sober-minded educators as they rebel against the suggestion of leaving such work to theological seminaries is instructive. "Never! Never!" exclaims one. "They are back numbers," says another. Another observes: "They are a generation behind their time." Still another remarks: "Many who could be trained for effective service will not enter them, and many seminaries are too narrow." The president of a denominational college says: "No, because intellectual train-

ing is not enough, and the world cannot be sufficiently supplied with good workers by theological seminaries."

The reaction against the old line seminaries, biased as it probably is, and innocent of the awakening that is coming about in the best of them, is indicative of a tremendous change in the educational world in regard to what religion is and what the religious worker should be, and the function of religion in the scheme of things. This changing order with its new ideals contains an opportunity and also a responsibility for us of this department, for it is only the university and college as such, and the reformed or even transformed seminary that can respond to it. Its keynote is that religion is *life* and not simply one of its accessories, and that the religious leader is not a functionary with a set round of religious duties to perform, but an interpreter of life, including, of course, that of business, science, and citizenship no less than of righteousness in the abstract.

As an indication of the new attitude toward religion that is unmistakably being born, one respondent writes: "My answers to these questions are all based on the idea that religion is a foundation of all useful and effective life, and that to support and make a special business of it is to destroy it. My observation is that men are apt to deteriorate in manliness and effectiveness in the ministry, and moreover, that manly and effective men do not generally enter it."

The president of one of the most dignified universities, who prefers not to have his name quoted, writes: "The time is, I believe, at hand, when all intelligent Protestant bodies must accept the new and higher criticism which makes the Bible glow with a new light. They must also accept the psychology of religion which begins with nature worship, nature poetry and feelings for nature, and creeps along and works up to the worship of humanity; the nature and the highest expressions of religious instinct in literature, particularly our Scriptures, being the two chief and highest utterances of the religious spirit. This sort of thing my own experience with students convinces me they want more than anything else, and cramming with dogma or ecclesiastical attitudes repels the natural mind. Why, therefore, can we not have somewhere a cult of religion and quintessential Christianity for its own pure sake, and cultivate intellectual honesty and honor instead of partial and fragmentary and often convulsive convictions that so often take the

place of genuine belief? The time is about ripe for a new departure, and the utility and timeliness of something of this sort is what I would like to see investigated, though I know very well no institution would yet attempt it very frankly, but it is sure to come."

It is the opinion of most of the respondents who have expressed themselves upon the point, that the task of meeting the question at issue in this report is simpler than might be supposed. To the question, "What would be necessary in the way of instructors and equipment over and above what you now have available, to make it successful," sixteen believe that almost nothing need be added. There are thirty institutions which say that one professor, or two, or at most three, (usually one) would be sufficient. Missouri says: "One able professor will suffice with our present arrangement with the Bible College." Yale writes: "We already have the needed instructors, with the exception of a man to devote his entire time to religious psychology and education." Middlebury says: "We could do much with one man at \$2,500."

Clearly there exists already many of the courses that would form the proper foundation for such work, and the problem is, first, the co-ordination and organization of these courses already found in the curriculum, and then the providing of a few others entirely fundamental to the work of religious leadership, as a center or nucleus around which the others can be grouped. A convenient analogy is the case of pedagogy, which has educational psychology, child-study, and school systems as its nucleus, and then utilizes the psychology, biology, sociology, and philosophy which are already at its command. President Vincent, of Minnesota, writes: "I believe almost all the actual courses can be drawn from other departments. The success would depend upon the invocation of these courses in the vocational purpose developed through the leadership of the dean or the director. There would necessarily grow up some courses of instruction, seminars, field work, etc., specialized for the purposes of the group."

Questions eight and nine were asked in order to learn what educators would regard as the nucleus, and what the fringe, so to speak, of such a course. Question eight asks: "What subjects should constitute such a course if established?" and question nine: "What may it utilize from other departments?" They are difficult questions. Many persons gave

them up. The distinction between the nucleus and the fringe was too subtle for a good many, and so they answered both together. The replies of both questions were tabulated separately, but the results were so similar that the presentation following represents the fused replies to both questions. It will show what in the opinion of educators are the courses now in the curriculum, or to be added if possible, that would be most useful for the preparation of religious leaders. There is a limitless variation of responses. In all there are sixty-two kinds of things suggested, all the way from Bible study to Biology, Anthropology, and Archaeology. An attempt to group them under several main headings gave the following table, in which the numbers stand for the number of votes received for each kind of study.

Study of Religions, 61 (Comparative R., 19; Hist. of R., 13; Phil. and Psy. of R., 15; etc.)

Philosophy, 58 (Including Ethics, 21, metaphysics, etc.)

Bible Study, 56 (B. as literature, Biblical Introd., Old and New Test.)

Sociology, 49 (Including negro life, social service, civics, etc.)

Pedagogy, 44 (Pedagogy, 23, Relig. Educ., 16, Methods of Bib. Teaching, etc.)

History, 42 (Including Church Hist., Hebrew Hist., Life of Christ, etc.)

Psychology, 29 (If united with Philosophy, would be first in the list).

Economics, 25 (If united with Sociology, would be second in the list).

Missions, 18 (Including social settlements and Philanthropy).

Field Work, 14 (In Sunday schools and settlements under skilled direction).

Literature, 9 (In a wide sense, to include the Humanities).

Christianity, 9 (Christian Evidences, Apologetics, Applied Christianity, etc.)

Greek, 8 (Usually New Testament Greek).

Public Speaking, 7 (Including Homiletics).

Hygiene, 7 (Including Sanitation).

Hebrew, 5.

Others, 9 (Including Biology, Archæology, Anthropology, etc.)

Several points stand out in the apparent confusion of judgments, as worthy of consideration:

1. The lively sense of the problem and its importance among educators generally, as indicated by the fact that so many are able to build a program, and almost invariably they do so in a sympathetic spirit.

2. The largeness and difficulty of the question, and its lack of definition, are shown by the diversity of opinion. Something like the statement of President Snyder, of Wofford, indicates the situation: "I feel distinctly the need of a department of religious work and service in our institutions, and yet, when it comes to a matter of definitions, scope, and methods, I feel myself at my rope's end, so to speak, my own training having been so much in other directions."

3. Perhaps it indicates the richness and diversity of religion that almost any study seems to be an open door into it. President Evans, of Ripon, says: "All subjects should be utilized and religion should be taught as an essential of life and culture." Professor Loos, of the University of Iowa, says: "I am strongly tinctured with the idea that religious training should result from everything that touches with the mind." Something like these opinions were expressed by nineteen persons.

4. As indicated once before, there is an unmistakable evidence of shift of attitude as to the nature of religion and its leaders. The curriculum proposed has little Greek and less Hebrew. There is not much use for theology, and almost none for Christian evidences, and apologetics, which our forefathers regarded as essentials. Hebrew, which was one of the standard courses for the preacher of an earlier time, has fewer votes now than personal hygiene and sanitation. The religious leader has his interest centered not in an old order nor in an abstract heaven primarily, but in a present, progressive, human world. The religious leader is a skilled teacher, a lover of truth, a friend and helper of man in a divinely human world.

5. There is much evidence, particularly of the intensive kind, that the optimism which would seize upon almost anything in the curriculum as desirable courses for religious leaders, is of a fictitious kind. Those of most experience have already found it so. Professor Athearn, for instance, says: "My experience here and my observation at —, has convinced me that it is not wise to attempt to utilize as much from other departments as might seem possible before actually making the experiment. For example, story-telling given in the College of Education will not satisfy the demands for story-telling in the Department of Religious Education. The general psychology can be done in the regular course, but pedagogy can not be done in the education classes in such a

manner as to satisfy the needs of classes in religious pedagogy. — farms out the work in religious education to other departments, and for this reason it does not stand for anything at all in this field. I should say you could utilize just those branches that serve as prerequisites for your courses, the distinctively departmental courses being offered within the department."

6. The experience of those who, like Professor Athearn, have tried out the problem somewhat, is not as diversified as the table given might seem to indicate. There are clearly a few kinds of courses of a distinctly departmental nature,—provided the work in question should constitute a department—which should form the center of the inquiry. These are probably: those giving an insight into the nature of religion and its place in the world—its interpretation from the standpoint of its philosophy, history, psychology, and sociology, with the aid also of comparative religion; those dealing with the subject matter, that is, the literature of religion, and in a civilization predominantly Christian, these would naturally mean the study of the Bible; those, like the genetic and descriptive psychology of religion, giving an insight into the subjects to be taught, or, in other words, into the nature of the soil that is to receive the seed; and lastly, those conducive to practical skill and leadership, like the pedagogy of religion and practice work under trained teachers. There should then be a wise choice of those courses already found in the colleges and universities, which would lay good foundations for such special work. In the order given in the table these would be Philosophy, Sociology, Pedagogy, History, Psychology, Economics, and Language. The preference among these would, however, be determined by the exigencies of time, place, and personal training, and the bias of those who direct or carry on the work.

It is going to be an important and difficult matter to know just what place such work is to find in the organized life of our higher institutions. To question seven, asking for an opinion of what place it should occupy, there is a diversity of sentiment, but likewise a considerable unanimity. There are five who believe that it should have a special college like that of Law or Medicine. Sixteen others believe it should constitute a school in the college or university, similar to schools of Pedagogy and Political Science. The largest number, forty

in all, regard it as properly one of the regularly constituted departments in the College of Arts and Sciences. Twenty of these believe that it should lead to the regular A. B. degree, while three are doubtful upon this latter point; five think that it should not in itself lead to a degree. There are eighteen persons who would have it constitute a regular part of the curriculum, but would make it as a special course or a special set of courses, while not raising it to the dignity of a department. The reasons for this are various. A not uncommon one is that the subject has not yet reached such a stage of development as to have its scholarly aspects developed to the point which would justify it as a degree-conferring department.

A still more vigorous objection is found in the conviction that religious leadership is an art or gift which will not be improved by college or university study. This is expressed, for instance, by President Sanford, of Clark College, in this wise, "The social element of a religious leader is a natural one, not, in my opinion, to be obtained by a course of a formal character. It is innate, or caught by infection. The religious hack can be made by courses,—not the leader."

Several persons would make this work a special branch of some other department already existing in the college and university. There are four departments equally suited to foster it, if one may judge by the experiments already being tried and by projected plans; namely, Sociology, Pedagogy, Philosophy and Psychology, and Biblical Literature. Each of these departments has its enthusiasts who regard the preparation of religious leaders as a branch of its own work.

There is a growing sentiment in favor of the affiliated theological school in connection with the university. No fewer than ten persons, in addition to those connected with institutions of this character, advocate such a plan. There is no instance in our records of any one who does not speak with approval of the plan, unless it should be by implication on the part of those who object to theological schools altogether, and those who are of the opinion that all such work can only properly be done in a college or university atmosphere or in an institution in which the entire curriculum is specialized. President Guth, of the College of the Pacific, says: "The ultimate scope would be to send men out into life not as ministers, Sunday school teachers, and social workers particularly, but as *men* to meet *men*, and by the dynamic of righteous living

to solve the world's problems. Such men with the training above suggested would be equipped for any of the positions of religious leadership according to personal inclination."

It should be noted that in every instance so far, those who are engaged in the trying out of the experiment of the affiliated seminaries are satisfied with the results up to date. We are informed that plans are under way at Wisconsin and Michigan to establish seminaries of this kind. For the present years, the affiliated seminary would be a necessary and desirable way of meeting the demand for trained leaders. Denominationalism is still very strong, and the sects will prefer leaders brought up in the atmosphere, if not also in the tenets, of their own faith. Ultimately, when theological distinctions are softened and denominational differences are less vital, it is possible that the entire program may best be assumed by the institutions themselves, even the state universities. There is a goodly number of respondents who believe that even now we have attained to such a status.

The importance of developing the scholarly foundations of this work if it is to become a profession and not merely an avocation, is fully recognized by a few of the respondents. This would properly be the work of graduate departments or of theological universities, while the preparatory work leading up to it would be fostered in the collegiate courses. Wellesley College may be taken as a type. President Pendleton writes: "Wellesley College as a college primarily for undergraduate work does not undertake to give technical preparation in any department. It does, however, consider that its prescribed courses in biblical history furnish a foundation which is both sound and adequate for the specific equipment of religious leaders and specialists. . . . In my judgment, professional training for religious workers can be more adequately done by these universities when they have a seminary school. . . . In my judgment one of the chief dangers is the undertaking of such work by people who have both sincerity and honesty of conviction, and perhaps religious enthusiasm, but have not a sound intellectual basis upon which to build."

There seems to be a danger that this graduate, scholarly aspect of the development of this new department of human interest should be overlooked. There are at least three reasons why it should be developed. In the first place, it will lead to a healthy growth of the subject itself. The university as dis-

tinguished from the college exists primarily in order to contribute to the intellectual grasp and control and deeper understanding of every phase of life. In the second place, the furtherance of the scientific and philosophical interpretation of religion will in the highest sense in the long run contribute to the practical phases of life. It is the healthy development of the *science* of biology and botany that is perfecting our herds and increasing our harvests; it is the sciences of physiology and chemistry that are rapidly improving the practice of medicine until diseases are being eliminated and longevity and happiness increased. In the coming decades we shall not expect less of the science of religion. In the third place, graduate departments will lead in the best way to the development of real leaders and specialists. There is no better way for a prospective artist at religious leadership to master himself and become a real living force among men than patiently to develop his powers in the mastery of some intricate and vital problem as a student. It will be a function of graduate departments and theological seminaries to supply the leaders of leaders and also specialists who shall be the teachers in colleges and seminaries, who are themselves to direct this kind of study.

In summary then,

1. There is undoubtedly at present a rapid movement in the direction of regarding religious work as a profession, and of adopting the curriculum in higher institutions to the furtherance of efficiency in this field.

2. We are entering a new world of religious interests with a new type of religious leadership. Its keynote is righteous living in a divinely human world. The religious leader is a teacher, a social worker, an institutional organizer, and an interpreter of this present life and its ideals in all their manifoldness.

3. It is only the college and university or the transformed seminary that can meet the present demand for skilled leaders and specialists.

4. We note with interest the variety in the methods now being tried out for accomplishing this purpose. This is perhaps fortunate since there will result from the various experiments, many of them perhaps more or less haphazard, a few safe and useful types of institutional activity to meet the situation.

5. The prevailing sentiment among educators would seem to justify any of our higher institutions in undertaking some phase of this work, this phase to be determined by the interest of its teaching force, its constituency, its foundation and organization, and its ability to secure trained men as directors of such work.

6. It would seem that institutions of collegiate rank might by a co-ordination of the courses already found in them, and by adding one or more men as specialists, prepare men and women to work professionally in the progressively diverse types of religious leadership.

7. It is entirely practicable for any institution of collegiate rank, without adding materially to its equipment or teaching force, to lay foundations in courses corresponding, for example, to premedical courses, which shall be foundations for later technical work in special schools or graduate departments or theological universities.

8. Your committee would commend the plan of the affiliated theological seminary, established on a basis of mutual reciprocity and co-operation with colleges and universities. This would seem a method of economy and health to theological seminaries, and also of advantage to universities in the way of attracting a desirable class of students.

9. The expressed opinions of educators would seem ample to justify any denominational college or university in placing in its curriculum, as an organic part of it, any course necessary for the preparation of leaders of all kinds, including ministers. This could be done perhaps to the economy and help of both the so-called "secular" instruction and the so-called "theological" training.

10. Universities of all types, including state universities, might well at the present time undertake the preparation of the various kinds of religious workers, with the possible exception of ministers. Gradually, as denominationalism and theological differences are swallowed up in the passion for spiritual enlightenment and social righteousness, they may then, if not at present, undertake also the equipment of ministers. There are twenty-five persons who think that ministers should be excluded at first, at least, from the program in colleges and universities. There are, on the contrary, forty-one who think they should be included, and several regard the

college and university life as the one proper place for the tuition of the clergy.

11. The place of such work in the curriculum will be determined by the circumstances. The predominant opinion is that it should be a school or department in the Arts and Sciences colleges, correlative with other departments and leading to the same degree as given for other arts courses.

12. The nucleus within which the departmental activity should center has perhaps the following four fundamental aspects:

(a) The science of religion,—its history, psychology, philosophy, and sociology.

(b) Its genetic interpretation,—the religious psychology of childhood and comparative religious psychology.

(c) Its literature,—chiefly the Bible.

(d) Its pedagogy,—including principles of religious education and methods of presentation.

Around this center will be grouped courses from the departments of Philosophy, Psychology, Sociology, Education, History, and Literature.

13. It is the privilege of graduate departments of universities to take the lead in the development of the scientific and philosophical aspects of this field. They may well conduct researches leading to the higher degrees. The encouragement of the scholarly aspects of the subject will hasten its development, give it interest, horizon, and greater dignity, and contribute to the sanity and efficiency of its practical interests.

14. Finally we should especially urge caution and moderation in the introduction of such work in the colleges and universities. In the competitive haste to enter this field that is so promising in good results, there is danger of so cheapening it as to defeat its usefulness. It should go slowly enough to await the supply of well-prepared directors and a large number of researches of the first order. One may well appeal as a type to the success of some of the older sciences. Biology had the good luck to start slowly, but as its foundation it had researches such as those of Darwin, Agassiz, and Huxley. Experimental Psychology had its patterns set by the researches of Weber, Fechner, and Wundt. In these two fields a man is now ashamed to do less than an intensely scholarly piece of work. Pedagogy, on the contrary, is having to fight some of its hardest battles against an unfortunate heredity due primarily to

its easy success. It was boomed and boosted through child study associations and the like until now there are in the United States something like 400 "professors" of Pedagogy, while at the same time most people would agree that it is in reality developing slowly in its scholarly aspects. It will be a fortunate thing, looking toward a long future that lies ahead, if this new field, which universities and colleges are happily appropriating, can be developed slowly, seasoned and tempered at every step by the interest of those with the mind and heart of real scientists who can work with fine insight at its most vital spots. It would be difficult to build a vast temple of the greatest beauty upon scrappy and twisted foundations.

Signed: S. C. MITCHELL,
HARRY E. FOSDICK,
PRES. L. L. DOGGETT,
ARTLEY B. PARSONS,
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THE IMPROVEMENT OF THE PERSONNEL OF FACULTIES

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Fundamental to every phase of the question of educational improvement is the question of teaching and teachers. On the personnel of the corps of teachers depends ultimately all the problems of policy and improvement which are to determine the future of college education. It is manifestly absurd to say, Go to, now! Let us improve our teaching force! In what particular shall we improve it? To what end shall we improve it? It is a settled policy in every reputable institution to seek men for vacancies who have the best possible equipment in training and educational experience. Educators know, or think they know, what they want in this particular. Such failures as are made from this point of view are due quite generally to the false or forced economy of providing youthful or ill-prepared instructors to have charge of elementary college courses. That trained efficiency must be sought is axio-

matic in college policy. Any other proposition has no place in this discussion.

A CONSTRUCTIVE COLLEGE POLICY.

What, then, shall be the constructive policy in accordance with which the college shall seek to improve the personnel of its faculty? The first general element in such a policy should be a striving to develop a distinctive college consciousness out of the heterogeneous mass of men and interests and courses and departments—a striving to give to the accumulation of studies and interests a spiritual unity. This cannot be done by reducing or narrowing the curriculum to make it resemble somewhat the curriculum of a half century ago. The curriculum of today is, almost of necessity, one without definite limits. The college consciousness must, consequently, be created by developing some fundamental and necessary line or lines of interest which, however diverse the component parts of the curriculum may be, will run through the whole as a unifying and idealizing power.

Can a college under present conditions develop and maintain such a unifying force? There is a demand that it shall do so, and I believe it must do so, if the college is to vindicate itself as an essential part of our educational system. From the mass there must be developed some sort of co-ordination, both in the faculty and in the student body. The degree of Bachelor of Arts as the culmination of one hundred and twenty hours of college study, is as silent as the sphinx as to the educational character of the man who has the degree. The degree does not answer the essential question. It gives no tangible suggestion as to what the student has achieved.

It is not enough to say that the college's purpose shall be intellectual power. Such a consciousness is not necessarily a college consciousness. It could come from the consistent study of one subject or several subjects in no way related. Such a result might, in various ways, come from the college, but it is not necessarily the college consciousness. Nor is it merely the unifying consciousness of good fellowship that the college ought to give to its graduates. The college must secure through its men, its courses, through every interest, either individually, collectively, or in groups, some contribution to a clearly defined purpose which may be considered the resultant of the

college policy or methods, the fine flower of the dynamic spiritual atmosphere of the institution as a whole.

If this is true, and if there is a well defined policy looking toward this end, then a college faculty can be brought approximately to an understanding and appreciation of it. Administrators in trying to realize such a policy will contribute to the improvement of the personnel of the faculty. It might then be possible, in the end, to say of every student when he leaves college that he has developed a definite college consciousness which is of life importance and is the fruit of the college as a whole, just as the man who leaves the medical school or the law school has the medical or the law consciousness. This something should be accessory to specialized interests of any kind.

TWO OBJECTIVES.

Such a constructive policy would have two objectives in view—one general, relating especially to the development of a college consciousness in the faculty, the other more specific, relating to special ways and means of securing a similar result for the students. Of course, these two aims in many details are reciprocal and closely inter-related; hence, no attempt will be made to draw a sharp line of differentiation.

First, fundamental to the whole discussion is this statement, that there is no place on college faculties for mere specialists. I emphasize the word "mere." There is a great difference between specialists and *mere* specialists. College teachers should, of course, be specialists, but it must be remembered that college students have not reached the age when they can profit by the instruction of a teacher, however learned, who does not appeal to them by the force of his own personality. Older students who know definitely what they want can accept the contribution of the specialist and ignore for the most part what he is, or is not. The college student is just finding himself, just in the process of acquiring interests. Personalities make a far stronger appeal to him than subjects, and he gains his interests in subjects largely through personal agencies. The authorities in the graduate school do not adequately appreciate this, and their most enthusiastic recommendations may, for this reason, prove misleading.

It is not to be charged, if the college lays much emphasis upon the personal qualifications of its teachers, that it under-

values scholarship. Rather, it is in the interest of scholarship that it must give paramount attention to the personal qualifications of its teachers, for a real stimulus towards scholarship may come from the enthusiasm of one more inadequately equipped as a specialist than from the technical method of the more scholarly man.

A good deal has been said of late, and with reason, about the failure of our graduate schools to consider the needs of those who are to be college teachers and who ought to have a broad training in their chosen subject rather than a highly technical one. While something of the spirit and first-hand enthusiasm of the investigator is an extremely valuable asset in a college teacher, increasing the respect of students for him and giving a sustained vitality to his work, this ought not to be regarded as the only, or even as the primary, thing in the graduate training of college teachers. The college should demand and the graduate schools should supply, men who have given the bulk of their time in the graduate school not to intensive investigation in the narrow field, but to the gaining of a wide and effective knowledge of the entire department in which they will be called upon to teach.

It may be suggested in passing that even from the point of view of making "contributions to the sum of human knowledge," that fetish of some universities, America would probably be the gainer in the long run through a change of emphasis, or by an alternative emphasis, in the graduate schools of our universities. An enormous amount of effort is wasted in graduate schools by embarking the student upon the investigation of narrow problems of research before he has such a grasp of the larger bearing of his subject as is essential to sound investigation. Here, as elsewhere, we Americans are too eager to get at results. Original investigation, if it be worth while, is the fruit of mature scholarship. If we pluck the fruit before it is ripe, we may expect only an arid scholarship that is devoid of relationship to life, and without lasting value.

COLLEGE WORK—UNIVERSITY WORK.

Second, there should be a sharp distinction between college work and university work; that is, between undergraduate work and graduate work. It is a common practice to combine graduate work and undergraduate courses. This invariably works to the disadvantage of the undergraduate, and is a posi-

tive disadvantage to the teacher who is obliged to offer such courses. If both classes of students are in the same course, the undergraduate should have the prior claim. A constantly repeated complaint of the teacher is that he wants some advanced students so that he may do more creative work with them. The most productive work, the most creative work, is the work done in college, the student being the dominant interest rather than the subject he is studying. It is assumed almost invariably, and correctly, that in graduate work the dominant interest is the subject and the apparatus of the subject. This is incompatible with good teaching from the college point of view. The inspiration of a subject through the medium of a personality is the essential aim of college teaching. If we can secure teachers who can do this, we have lifted college teaching out of the dull realm of the commonplace and given it distinction as a creative art. There is no fear that a youth so inspired in college will be devoid of enthusiasm in the graduate school.

The college must stand or fall on the validity of the liberal culture ideal. This must be a clearly defined and conscious policy. In recognizing and admitting courses that are directed toward professional ends, the college cannot and must not be satisfied with efficiency alone. These subjects must be taught by men who understand and who themselves represent a broad culture. It must be remembered, however, that a narrow and technical treatment is just as possible and just as objectionable for the college student in Latin or in economics as in engineering. Broad cultural work is sometimes confused with superficial, impressionistic work. The most accurate, definite, painstaking work should be done in the class room, but just as a great artist's creative imagination reveals itself in his treatment of the most trivial theme, so the man of broad culture illuminates the details of any subject.

COLLEGE MAN—DEPARTMENT MAN.

Third, every member of a college faculty should become a college man in addition to being a department man. He should understand that he has a college obligation over and above the special obligations of his department. In fact, he cannot discharge the special obligation without a clear recognition of his larger obligation. He must be brought to an institutional consciousness, an institutional loyalty that will make

him a force in the total life of the college community. Of course, he must understand that this is expected of him. If he cannot measure up to such an obligation, it is a question whether he has a real place on a college faculty. When Johns Hopkins University was organized, its faculty became almost immediately famous the world over, because they understood that they were to meet the requirements of a specified policy, namely, productive scholarship. These very men under other conditions would doubtless have been, many of them, inconspicuous; or, under suitable stimulus, developed in an entirely different way.

GENERAL AIMS.

Fourth, the aims of the college for its corps of instructors should be large and generous, and every one should be brought into active relation to the work of the college as a whole, both on the campus and beyond the campus. Without entering into details, the following methods are suggested as contributory to such a result:

The organization of meetings for the presentation and discussion of papers representing the work of different departments.

Faculty meetings called regularly for the purpose of discussing questions of general educational and college policy. In this way there should be developed a larger feeling of responsibility on the part of separate departments toward the college and its administration. There is a most deplorable tendency in a departmental or group system for the members of faculties to feel responsibility for their departments only, and to discuss large questions of policy only from the point of view of their petty warring interests. This in the long run profoundly affects the spirit of the faculty and of the institution as a whole.

Public lectures given by members of the faculty in which the universal and popular aspects of their subjects are presented. This would serve to correlate departments, and would be a helpful stimulus to the individual teacher, putting him on his mettle, and making him feel an added sense of relationship to the college community.

The establishment of a system of visiting and exchange professors.

A generous policy regarding leave of absence for study and travel.

The giving of every possible recognition to class room work of a high type, even more than to work done for publication, which, of course, should be generously recognized. It should be remembered always that a great teacher is doing creative work of the highest order.

The organization of a chapel or assembly hour which should be regarded as an institutional obligation.

The fostering of a democratic spirit in the social relations of the faculty. This is something not unworthy the attention of administrators. Cordial social relations have much to do with readiness to co-operate and with generous intellectual sympathy in important matters.

SPECIFIC NEEDS.

The more specific side of a policy of improvement will have to do with the needs of college students and the obligation of the college, through the medium of its faculty, to supply these needs. The improvement of the personnel of the college faculty in the general way already suggested will not by any means do all the college is morally bound to do. It must attempt aggressively to create in the student a definite consciousness which will give him the conviction that the college has made to him a tangible and practical contribution. This may spring from a course or a combination of courses, or from well defined college opportunities supervised by men alive to the real significance of their work. It may come from any of these or from all together.

What is the consciousness a youth must have, within the scope of the obligation of the college, so that in case he has it not, it may with justice be said of him, "He is not educated," or "is badly educated?" I believe the college must definitely, in its policy, fix upon several fundamental things which, taken together, constitute this consciousness. It will involve things so important to life and living that their absence will condemn the college as having failed in its primary duty. These important things, I believe, are as follows:

1. The Health Consciousness;
2. The Ethical or Christian Consciousness;
3. The Social Consciousness;
4. The Creative Consciousness;
5. The Esthetic Consciousness.

This looks like a formidable array of rather intangible ideals. It is not so. They represent the most intensely prac-

tical achievements within the legitimate range of college work. Moreover, they represent the achievements which the college should regard as fundamental. It is the common business, the accepted business of the college, to get trained teachers. We repeat that this is not a subject for discussion. The things referred to here are the life principles of liberal education and are the ones that give validity and justification to everything else.

It seems strange that the college has never looked at its work or evaluated its work, except superficially, from this point of view. There has been endless discussion regarding business management and efficiency, research, and vocation; endless discussion, in fact, of every objective feature in college work, but no college or critic of the college has undertaken to insist, except perhaps in an incidental way, on the establishment of a college policy looking to some method of bringing to consciousness these fundamental elements of liberal training. If, when selecting teachers qualified in the arts and sciences to be leaders in the class room, the college projected its investigation with the same insistence into the realm covered by these qualities, there would be almost at once a noticeable improvement in the personnel of college faculties. A college, like a man, under reasonably normal conditions will get what it wants. No college, so far as the world knows, has made these things, apart from a benevolent interest in them, a genuine object of its striving.

The improvement of the personnel of the college faculties rests upon the possibility of creating a policy which will bring to practical realization those fundamental qualities of personality and culture which are now treated as desirable accessories, but as on the whole beyond the reach of a measured valuation. Men of light and leading in the lines named have come into prominence, if at all, incidentally and outside the strict limits of their work. They have been the unearned, if not the unsought, increment of our educational process.

It seems apparent to everyone that if the college of liberal arts is to maintain a strong and firm hold on the life and affections of the people in the midst of the commercializing, vocationalizing, individualizing tendencies of this social age, it must give a clear expression to a definitely constructive policy, over and above its recognized educational policy, that has

to do with the personnel and the personality of both its faculty and its students. This is the imperative demand upon the college, now the more insistent because of the almost limitless range of possibility as to courses and combinations of courses open to the twentieth century student.

The college that despairs of achieving visible results under a policy of this kind has no distinctive right for being. The college consciousness must be restored under the direction of an established policy, by the agency of the faculty selected to realize that policy in practice. This, of course, involves not only the careful selection of teachers to fill long established chairs, but the creation of new chairs and new positions that the ends aimed at may be achieved. This is the only fundamentally constructive way to improve the personnel of the college instructional force.

How shall a policy of this kind be carried out practically? This will depend upon conditions, and each college, apart from certain general principles, will have to work out its own method. The general principles for forwarding such a policy seem clear enough.

First, The Health Consciousness.—When a student enters college he must be approved by an examining committee and a registrar, and must present a certificate of intellectual health graded to a scale before he has a chance to pay his tuition or take a seat in a class room. Why should not there be some such recognition given to the importance of physical health? The high school gives no attention to it except in the narrow athletic sense. Parents have given little or no heed to it, and rarely, if ever, have the parents of healthy children thought of it. The boy and the girl grow up with no knowledge worth mentioning regarding the commonplaces of healthful living. Students should not be permitted to enter college, spend four years there, and graduate in the same state of ignorance. Every student should become aware of himself as a bodily organism and should acquire some appreciation of the joys and privileges and obligations that attend a healthy body. He should acquire a health consciousness and this, as an essential element in college education, should grow out of the definite policy of the institution.

The student is entitled to the personal and official recognition of college authorities from the point of view of physical well-being. This is something very different from athletic

prowess or athletic superiority or athletic training. Athletics as now managed in American colleges are "outside activities." There is a sense in which they will always be so, but the college neglects a great opportunity in that it does not utilize the athletic instinct, which in some form or other is native to every healthy body, as an institutional asset, and in that it does not bring it to consciousness as a life asset.

Such a proposition does not necessarily call for a large expenditure of money. A physician who is seeking a place of opportunity, who sees the unlimited possibilities of the personal relationships developed in such a position, and who by natural and specific training is fitted for the place, is the first requisite. He should be Dean or Director of the Department of Physical Expression. Associated with him should be competent colleagues—men who love the air, the play of well-trained muscles, the normal action of heart and lungs, and who have an appreciation and a reverence for the human body. A group of such men with the right attitude toward life as a whole, a group fully recognized as an integral element in college faculties, would quickly give a new vitality and a new meaning to college education in many directions but especially as a practical projection into the hurly-burly of the practical world.

Second, The Spiritual or Christian Consciousness.—Many colleges have courses that treat of ethical and Christian fundamentals, but like the majority of other courses, they are open to those who think they want them. Such colleges, however thorough and adequate such courses may be in themselves, do not as a natural result develop the Christian consciousness now under consideration. The Christian colleges—to adopt a designation in common use—do not necessarily develop it. In fact, colleges, whatever their affiliations, are administratively managed in much the same way. Bible study does not necessarily develop it; nor does vigorous Christian Association work. It is something larger and more fundamental than the particular aim of any particular department.

The point is this, that our civilization in its ideals and in its frame work is a Christian civilization, and that there are certain fundamental and dynamic principles which underlie and vitalize it, so comprehensive and universal in their nature that they are independent of sect, denomination, or creed, or department. They are principles as essential to society and

government as air is to human life. Emphasis on these things should represent the college aim to establish in the student thought the ideals and principles of a universal Christianity. Mazzini said more than a half century ago that all the great questions which agitate the world resolve themselves into religious questions. I believe this to be true, because all the great questions—those that have human interest—deal with the relation of man to his environment immediate or remote. These are the questions with which religion concerns itself. Politics, government, social adjustments, are all, in fact, religion applied, more or less successfully, to life.

If this be true, it is manifestly absurd to expect a Christian or a spiritual consciousness to characterize a college as a result of the labors of any one department. The only way to teach these principles and give them college momentum in the direction of a spiritual college consciousness, is to put men in professors' chairs who appreciate the significance of life, and their work, and world movements, from this point of view. The man behind the subject is vastly more important than any subject.

Physical health and spiritual health are intimately related. The improvement of the personnel of our faculties should center in these two fundamental things. The men in the college class rooms and the men who direct on the athletic fields should be integral parts of the college administration, and should be committed to its policy. They should in every case be men who are full of the vigor and the joy of life, who "see life steadily and see it whole." Such men, if we insist on having them, we may hope to get, and they will create a new college consciousness.

Third, The Social Consciousness.—It is not possible to separate sharply the social consciousness from the religious consciousness, since religion is not merely an attitude of mind, a vague elevation of spirit or a theory of life. Religion is also an expression through action of the spirit of God, the spirit of Christ, in the soul. It is social. It realizes itself through social channels; man must live his life in social relations. Religion interpreted aright must have as its immediate motive a happier adjustment of relationships, human and divine. Man's place in the spiritual universe is based on his right adjustment in the practical world to his fellow man.

We are coming rapidly to an understanding of the fundamental truth that all the great movements toward righteousness—social, political, industrial—are religious movements. They represent, however faulty and ill-advised and abortive they sometimes may be, the attempt of the human spirit to achieve a higher standard of living in a world filled with people who have a growing consciousness that they are governed under the universal law of reciprocal rights and duties and obligations. The social consciousness is, consequently, the religious consciousness expressed in terms of social relationship and obligation. I wish to say with all possible emphasis that a student who graduates from college without having his spirit awake to this vital truth, is not liberally educated.

This is a social age. Great forces, industrial, commercial, political, are at work to draw men together. The great world movements, past and present, are being re-examined and are receiving social interpretation. Nothing can be more important in the education of our youth than to give them admission to their heritage as social beings, to liberate them from enslavement to themselves as individuals. As individuals they are significant only as they discharge social obligations. The social consciousness means public spirit in its sincerest and highest sense. It is the enlargement of one's personality to include others in its hopes, aims and aspirations. It means the development of that attitude of heart and will which has transcended the conflict between self-interest and the good of others, which has transcended the stage of self-sacrifice and finds self-realization in working for public ends. Such a life is just as social lived in the utmost retirement, if its work can best be carried forward there, as in the midst of throngs of people. Its test is the measure of its love for others.

It must not be assumed that thorough mastery of any college curriculum will, *ipso facto*, tend to make a man a social being in the true sense. It is not to be assumed superficially that sociology is any better adapted to this end than other studies in the curriculum. All humanistic studies have this as their chief function, to make the individual no longer a mere individual, but a part of his group, his state, his nation, his race, a part of the spiritual whole which embraces the past and the future as well as the present. The curriculum subjects are instruments through which the social consciousness is created. They themselves do not necessarily create it. The men who

deal with the subjects are the creative agents. They establish the relation between the dead subjects and the living world. The executive who desires to improve the faculty of his college must have this fact constantly in mind as a fundamental element in his administrative policy. This is the method of improvement in this as in every other direction.

So tremendous is the progress the world is making in the direction of combined action, progress brought about chiefly through economic causes, that our thinking has not kept pace with it. Neither have our moral standards nor our artistic expression. The college, the personnel of the college, if it is really to keep in touch with the age, if it is to be a leader in it, and not become antiquated and discarded, must keep abreast of this movement, must accept heartily and identify itself thoroughly with the effort to think through all life in terms of the enlarged scope and reach of the present day life. History must be rewritten in terms of the new experience of men. Ethics and religion must be recast in altogether new terms. Philosophy must have a rebirth. Literature and art, if they are not to be merely the recreation of an idle hour, must respond to the heart beat of this new birth. The college must have the consciousness that men are members one of another, if it is to make any contribution to this tremendous and all-important work.

No college is educating its students in any true sense, no matter how efficient they are, if it makes individualists of them, if it fails to make them citizens in the full sense of the term. Every study in the curriculum should contribute to that end. Every teacher in the college should be alive to the significance of the new conditions in the life of men, and to the changes these conditions may require in the teaching of his own subject.

Fourth, The Creative Consciousness.—The supreme end of life is the expression of creative power. To awaken the consciousness of creative power and to develop ways and means for its practical expression in the active world, is the supreme end of education. The college man who has failed to realize that he is a creative power and that the final obligation upon him as a man is to give expression to it, is not in any true sense educated. The educational system has not emphasized as it should the tremendous importance of this principle. Man is a citizen, an agent, a contributor. The world is built

on this fact, and measures the advance of civilization by the total amount of creative energy contributed by individuals in concrete ways to society and the state. It is the percentum of creative energy expressed in current needs that marks the efficiency of the family, of the government, or of the race.

The college is a little world. Its efficiency is proportionate to the degree of its success in prefiguring and anticipating the larger world. This means vastly more than training men to be workmen in the professions or in business. Life is much larger than any of its departments. It is too general an assumption in present-day education that the student who plans his work with the purpose of becoming an engineer or of entering the ranks of one of the professions is preparing himself for creative efficiency. This is true, but true with limitations. It is vastly important that education should have in view such ends. But the creative consciousness must belong to a man as a man, as a unit in a social partnership, as a citizen of a state or nation. The creative consciousness the liberal culture of the college should create is something that embraces the whole man and realizes itself through the stimulus that comes from the knowledge that he is a partner in a social and a divine scheme and is to work in harmony with social and divine laws. Our educational systems must be reconstructed on this basis; or, rather, our educational aims and methods; for it is not the systems that are at fault so much as that the men appointed to teach fail oftentimes to grasp the significance of the genuine college ideal.

The adequacy of the teaching force in a college must be tested ultimately by the contribution it makes to the whole life of its students. The life is compassed in health of body, in realization of social obligation, in the sense of spiritual relationships, and, finally, in the creative energy which vitalizes and realizes the urge of the human spirit.

Fifth, The Esthetic Consciousness.—Matthew Arnold defined culture as knowing the best that has been said and thought in the world. The world has made some real progress since Matthew Arnold's times. We recognize more clearly than ever before that true culture is quite as much an attitude of the heart and will as of the intellect, so that a man might know all that he could wish and remain uncultured if, as not infrequently happens, his inner spirit were not touched into life by the sense of obligation and sympathy and beauty. A

man's education, if it is to be more than mere training, must fit him to be at home in the world. He should have some love and appreciation for the world. The college, an institution that stands for a real understanding of the best things that man ought to know, surely dare not permit a student to go through the four years of his course without making an attempt to awaken in him the consciousness that this world is beautiful and is filled with beautiful things. This is essential to his enjoyment of this world as his temporary home, and to the full enjoyment of life, surrounded as it is by the gifts of nature and the gifts of men.

A man does not know the full meaning of life whose spirit is not touched with the sense of beauty. If he can stand before a great masterpiece of painting or listen to the strains of a great anthem or a symphony without emotion or sympathy, he needs to have his spirit awakened and roused to understanding. Such a man is only partly alive. He is in a great world of music and art, and is blind and deaf in spirit.

The beauty of truth, the beauty of holiness, the beauty of life, all belong together, and each has a claim upon the esthetic consciousness of men. Beauty belongs both to the commonplace and to the ideal. We have not reached an adequate consciousness in the educational world of the fact that an appreciation of it is an essential element in life. We have accepted the superficial distinction made between righteousness and beauty, between life and beauty, and have permitted the idea to remain current that they have no relation. To separate them is as superficial as to separate life and religion, or politics and religion. Religion is the spirit of life, and beauty belongs to it as a part of its nature. The college should not graduate any student without attempting to admit him to the world through the gateway of beauty, and without attempting to give him some standards on which to base his judgment of beauty. Beauty belongs to the whole of life. The enrichment of life and infusion into it of love and enthusiasm for the beautiful, and above all the enforcement of the idea that art should not be a thing apart, but an animating spirit of all life;—this is one of the chief functions of the college.

A NEW WORLD AND ITS RELIGIOUS LEADERS

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The most impressive fact which confronts any serious-minded student of society, or politics, or religion, today is the fact that he is dealing with a new world, a world which in outward form indeed is like that of earlier civilizations, with the same buying and selling, the same ambitions and competitions, the same work and worship which other generations have witnessed, but which in its interior nature, its dominant note, its spiritual emphasis, its social unity, is altogether unparalleled and new. Throughout the history of human thought the conception of an organic social world has hovered before the mind of philosophers and seers. The apostle Paul so conceived of the Christian Church as a body with its interdependent members. Aristotle defined man as a political animal. Fichte described an ideal State of socialized control. Comte coined the word sociology to cover the science of social structure; and Spencer asked his question: "Is society an organism?" But these speculations and prophesies are now translated into the common speech of plain people and have become the axioms of politics, business, and duty. All practical dealing with modern life assumes that the world is an organic whole; that if one member suffers, it is the suffering of all, and if one is strong, it is the strength of the whole body. Political action has extended the sphere of social responsibility and control; business has expanded its organizations of employers and employed, as though guided by the counsel of Samuel Adams to the American colonists: "Unless we hang together, we shall hang separately." Duty has been enlarged and clarified by recognizing its social relationships and adopting the new title of the social conscience. And, finally, religion has applied itself not so much to the salvation of the single soul out of a lost world, as to the setting of each single soul to the task of saving the world itself, as though it heard the Master's great saying: "For their sakes I sanctify myself."

Such is the new world, with its new responsibilities, horizon and hopes. Old customs survive, but they are supplemented by new ideals. People like to make money as they have always done; but no decent person now believes that

his money is wholly his own, or without social claims or obligations. People scramble and compete as they always have done in business; but no sagacious man imagines that his business is wholly his own, or that the demands of labor for equitable partnership can be ignored or suppressed. People want to be good, but they know that to achieve this aim they must be good for something, and they recall the saying of Mazzini: "Why do you call that man good? Whom, then, has he saved?" People want to serve God as they always have done; but they know no other divine service than the service of man, and they welcome the title of a modern book, "The World as the Subject of Redemption."

But if this is a new world with its new range of duties and desires, then the most immediate question which this transition involves is the question of leadership. Who is to direct these new forces of sympathy, justice, fraternity, and duty? Who, indeed, is to prevent them from doing more harm than good? Sentiment may serve the world, but sentimentalism may weaken the world. Enthusiasm cannot do the work of science; nor can emotion be a substitute for sagacity. No one can survey the signs of the times without recognizing that a new world needs a new type of men. It is as though some unutilized force of nature, like electricity, were suddenly discovered to be applicable to the comfort and convenience of life, and were harnessed into the machinery of civilization and converted into heat, light, and motion. With the advent of the new power comes the need of the new engineer, trained to direct what may be a social peril into ways of social service; and education and research must be applied to create a profession, the need for which did not before exist.

Not less essential is a new training for the engineers of the social conscience. On the one hand are the persons, even in positions of responsibility and trust, who are as yet unaware that a new era has arrived. They fancy that a crude individualism is still sufficient to direct their conduct when, in fact, it is as impossible to revert to such separatism as to revert to the days of tallow dips or horse cars. A man of business in our time who fails to organize his affairs in terms of co-operative participation is not so much wicked as stupid. The Lawrence strike, which has lately disturbed Massachusetts, had many causes and was promoted by professional agitators, but the spark which lit the conflagration was in the failure of the

employers to deal with their employed as human beings, who should be candidly informed of a reduction of pay, instead of being permitted to open their pay envelopes with indignant surprise. On the other hand are the blind leaders of the blind masses, the emotional and tenderhearted, or the self-interested and ambitious, whose leadership is that of fervent feeling or passionate oratory, but who have not the least understanding of the delicate mechanism with which they so lightly deal. The very clever leader of these riots in Lawrence, in which the future of a great and a most sensitive industry is involved, has been an Italian of twenty-six years of age; and when he was arrested on a charge of conspiracy to murder, his principal lieutenant who assumed authority was a boy from the Lawrence High School.

Where, then, shall leaders fit for this new world be trained? If one answers that this is precisely the task which the universities must undertake, he is at once met by a prevailing distrust of academic methods and aims. Do not the universities, instead of preparing their students for the real world, detach them from it, and, instead of democratic service, foster an aristocratic culture? Must we not turn for leadership in a new world to the new man of the farm, the railway and the counting-room? No one can deny that the new situation has taken the universities by surprise, and that mediaeval and monastic ideals still withdraw some young lives from the effective service of a commercial democracy. They may even be tempted to survey with academic contempt the work of the common world, as Longfellow's monk looked down upon the village of Amalfi:

Wondering unto what good end
All this toil and traffic tend,
And why all men cannot be
Free from care and free from pain,
And the sordid love of gain,
And as indolent as he.

Yet, it is precisely at this point that the most pressing problem of university administration for the moment lies. It is in establishing connection between liberal education and modern life. A trunk line across the continent, however admirable in its equipment, must, if it is to survive under the conditions of modern life, get connection with the tide-water, and find an outlet to the commerce of the sea. In the same way the

liberal equipment of a university will find its justification and its perpetuation as its trains of thought reach the sea coast of the modern world and transfer their precious freight to all the varied lines of progress crossing the stormy ocean of the time.

But does not this mean a transformation of the universities into technical or vocational schools, and an abandonment of academic idealism for utilitarian ends? On the contrary, such a retreat from liberal training would be a surrender of the special opportunity now offered to the universities. Experts, in the technical sense, familiar with the details of specific enterprises, may be better trained in immediate relation with work itself; but the community looks to the universities for leaders with a larger view of things, with their idealism undiminished but applicable to a new world, with sanity, insight, and discipline of mind. A distinguished man of business has lately warned us against the theorists, and commended to us the "practical man," and if by theorists he meant the dreamers and visionaries who substitute rhetoric for reason, and impracticable programs for genuine reforms, then he was describing one of the grave perils of the time. But the theorist, in the Greek sense of the word, is a much more honorable figure. *Theoria* means nothing else than seeing, and the theorist is he who sees things as they really are, with insight, foresight, proportion and perspective. As Matthew Arnold said of Sophocles, "He sees things steadily and sees them whole."

Is there anything that this perplexed and struggling world more profoundly needs than this sort of theorists, persons trained, not in some corner of the world's affairs where they grow incapable of a comprehensive view, but so instructed that they understand the dimensions, complexity, and delicate adjustments of the new world, and are prepared to apply themselves to its redemption. Doers we have in plenty, but where are the seers? Enthusiasm and sacrifice are at our command, but where are wisdom, sanity, and knowledge? The apostle Paul prays that Christian disciples may offer to God a "reasonable service," a rational sacrifice. That is the offering which the universities are now called to make, a service which is reasonable, a sacrifice which is rational, an idealism which is applicable to a real world. And for this application to its affairs of that disciplined idealism which the higher education may foster, the mechanism of modern life is waiting, as a great

machine waits for the power which shall move it to efficiency and production.

Such is the call to the universities for leaders fit for a new world. There remains the more specific need of religious leaders. As we turn for a supply of this need to our theological schools we are disturbed, it must be confessed, by a sense of disappointment and surprise. Nothing, it would seem, could be more welcome to the theologians than a new world, in which the power of religion may once more demonstrate its universal authority. The teaching of theology is a perpetual problem of translation through which the timeless truth is interpreted in the language of one's own time. The two elements of the problem are equally essential. Without the message from the Eternal, theology becomes casual, trivial, transitory. Without the translation into the language of one's own time, theology becomes antiquated, unintelligible, dumb. Yet it is painfully true that the teaching of theology has been so restricted by ecclesiastical tradition, mistaken reverence, and denominational zeal, that it has little of this flexibility and translation. It sometimes seems as if every effort had been made to give to the study of theology an air of unreality and remoteness; and it is not unnatural that young men of the new world are deterred from its pursuit. What else can be said of a curriculum where one-third of the period of training to the modern ministry is devoted to the study of the Hebrew time, and not a moment to the study of social questions and social service; or in which the dead controversies of the first century are made familiar, and the living controversies of the twentieth century are unnoticed? A reconstruction of the theological curriculum thus becomes the first condition of religious leadership in the new world. Such leaders can not be created by a persistent training for another kind of world than that which now is. The failure of the ministry to command the interest of young men is not because it is a hard and poorly paid profession, but because the profession does not seem to deal with real issues or real people. Young men are ready to endure hardness if they are only enlisted for a real war.

But does this conclusion imply an abandonment of the traditional field of theological learning? Are the theological seminaries to be converted into sociological laboratories, and the churches to be reorganized into reform clubs or socialist brotherhoods? On the contrary, the province of the Church

and of its ministry remains where it has always been, among the themes and problems which are timeless and eternal, and it is precisely through this hold on the permanent that their message to the present time has its authority. Here, as in the universities, it is the elevation above the details of the world which gives a true understanding of the world. "He only," said the Moravian Zinzendorf, "to whom earthly things are indifferent, becomes their master." "I, if I be lifted up from the earth," said Jesus Christ, "will draw all men unto myself." To see the facts of life in the light of an eternal purpose, to lift the agitations of humanity into their spiritual significance, to direct the wills of men from greed to sacrifice and from hate to love,—that is the sufficient work of the religious leader. The pressing need of a time like ours is not for technical, clinical, or even expert workers, but for interpreters, revealers, seers, not overwhelmed by details, but gifted with breadth and horizon of mind. We speak in our American slang of a minister as a sky pilot; but a pilot is not hired to stow the cargo, or stoke the engine, or entertain the passengers. He stays on the bridges and brings the precious freight and the whole company, and even the experts, safe to port. The reconstruction of theological teaching does not, therefore, involve contempt for history or depreciation of doctrine. It should promote, on the contrary, a renaissance both of historical and doctrinal studies as confirming and prophesying the hopes and sins, the progress and the reversions of the present age. The new world will come to understand itself through an enriched and expanded theology.

And if all this be true, it seems to involve a geographical readjustment of the higher education. If the universities and the theological schools are to be so nearly identical in their the theological schools are to be so nearly identical in their training leaders will be best done in close and local affiliation. It is sometimes urged that a modern theological school should be near a great city where observation of new conditions is accessible, and this opportunity for clinical methods has, no doubt, its advantages. But if a choice must be made between the two, then—I venture to suggest—the spirit of a university is more essential for the training of religious leaders than even the experiences of a city. The studies of a theological school need to be lifted out of denominational apologetics into the clearer air of academic idealism; and on the other hand, the

studies of a university need to be spiritualized and humanized in their religious meaning and tendency. A university without provision for the study of theology cares more for the parts of life than for the whole; and a theological school which is remote from a university may easily care more for propaganda than for idealism. To be a religious leader under the conditions of the present age one must have a theology fit for a university, and a university training fit for a new world.

The problem of procuring religious leaders, then, turns out to be nothing else than the problem of creating consecrated and disciplined characters. It is not a question of technique or professionalism, but personality. Some men who fancy themselves leaders are like little boys who march before the band, and look behind to see whether the procession may not turn down the next street. They look like leaders, when they are really followers. The leader inherits the great saying of Jesus: "When he putteth forth his sheep he goeth before, and the sheep follow him." This is the leader for whom the religion, like the politics and the business, of the new world is wearily waiting. He does not drive, he draws; he does not compel, he wins. The law of spiritual attraction swings other men in their orbits round him as a larger centre. As he goes his way, he does not look behind, for the sheep know his voice.

AN EXPERIMENT IN THE PREPARATION OF RELIGIOUS LEADERS IN A CHRISTIAN COLLEGE WITHOUT A THEOLOGICAL SEMINARY

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Washburn College is co-educational and has a few less than four hundred in its four college classes. It is a Christian college, not under any denominational control, and rather evenly patronized by the four or five leading Christian denominations. Such a college ought to contribute in some definite fashion to the preparation of Christian students for religious leadership. It has capable and sympathetic students in large numbers, and can influence them. It will not turn out men and

women capable of doing the work of a Religious Director or of being a specialist in religious education without additional training, but may easily develop many who are capable of intelligent religious leadership in their communities and of exceptionally good service.

Washburn has been trying this year a specific experiment. About a year ago, the professors of Philosophy, Education, Sociology and Biblical Literature, with Dr. Winchester and Miss Slattery of the Congregational Sunday School and Publishing Society, and myself, at a dinner party, went over Washburn's curriculum to see whether we were not already providing the college courses which would, if taken in some wise grouping, amount to a reasonably good preparation for efficient local leadership in religious education. The results of this cursory examination were later on reviewed critically by Dr. Cope. The result was the following announcement in the catalogue for 1911-12

RELIGIOUS EDUCATION.

There is a growing demand that Christian colleges shall aid in the task of fitting men and women for professional or general service to the church in the field of religious education. The following courses, fully described in their proper places in the catalogue, are here assembled in order to indicate Washburn's provision for those who are looking forward to educational work in the church, whether as teachers, officers or supervisors of the Sunday school, as pastors' assistants or as directors of religious education.

COURSES IN THE ENGLISH BIBLE.

1. General Introduction.
- 2-3. Old and New Testament History.
- 4-7. Old Testament Prophetical and Wisdom Literature.
- 5-6. New Testament Literature and the Teachings of Jesus.

COURSES IN PHILOSOPHY.

8. General Psychology.
9. General Ethics.
10. The Philosophy of Religion.

COURSE IN EDUCATION.

11. The History of Education.
12. The History of Moral and Religious Education.
13. The Theory of Education.
14. Principles of Moral and Religious Education.
15. Organization and Methods in Religious Education.

OTHER COURSES.

16. General Sociology.
17. Social Pathology.
18. Missions and Social Progress.
19. Comparative Religion.
20. The Principles of Christian Thinking.
21. The History of the Christian Church.

These twenty-one courses aggregate sixty-two hours. A student desiring to qualify as a religious teacher should include as a part of his program the following courses, amounting to twenty-five hours.

General Introduction to the Bible.
 Old and New Testament History.
 General Psychology.
 The History of Education.
 The History of Moral and Religious Education.
 The Principles of Moral and Religious Education.
 Organization and Methods in Religious Education (a three-hour course, of which one hour is given to required outside work).
 The History of the Christian Church.

The student should likewise include within his program at least one of the following Biblical courses:

Old Testament Prophecy.
 Old Testament Wisdom.
 New Testament Literature.
 Teachings of Jesus.

He should also elect from the other courses mentioned enough hours to make a total of not less than thirty semester hours in Religious Education.

The statement in the catalogue concluded with the assurance that a Congregational student completing a course of this sort may receive a teacher's certificate in Religious Education from the C. S. S. & P. S., which will have real value.

I may add in closing that I plan this next year to make the work in the History of Education continuous. It does not teach well in two sections. Let me also add that the course in Organization and Method in Religious Education requires the third practice hour to be effective, each student being required each week to do some specific piece of work in religious education and report in writing upon it, the report being carefully criticized, and returned by the instructor to the student.

This scheme is purely experimental. Half a dozen students have responded to the opportunity. I feel sure that the department will develop as rapidly as we care to have it. It requires no new foundation in any college where there exists well equipped departments of Biblical Literature and of Education.

THE RESPONSIBILITY OF DENOMINATIONAL INSTITUTIONS FOR THE PREPARATION OF RELIGIOUS LEADERS

CHARLES McTYEIRE BISHOP, D. D.,
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1. First, and most obviously, the responsibility of the denominational institution for the preparation and development of religious leaders grows out of the easy adjustment of leaders to followers, which its peculiar character makes possible. A leader is a man with an ideal and a plan, and the power, either born in him or somehow given to him, to multiply himself through other men. It is of course not true in religion or elsewhere that the competent man prepared by special training will immediately find men rallying around him as a leader. The great military general would be helpless without an army of soldiers who were, in the first instance, bound to follow him. The successful superintendent or manager of an industrial enterprise is able to do his work because the existing organization of society and the necessities of the laboring classes provide him with a company who are subject to his guidance. Now the organization of the Protestant section of Christianity into "denominations" not only furnishes the actual conditions in the midst of which, and doubtless by means of which, we are to work toward the accomplishment of our ideals, but it is definitely advantageous in this direction because it specifically designates certain positions of leadership and furnishes more or less of a following to begin with. Preachers and pastors, missionaries and Sunday school workers, editors and educators—these are, in general and in the main, the leaders whom we must train and furnish for the awakening and directing of others in religious life and work. And the very relation of the denominational college to the church which established it and maintains it, lays upon it the obligation to prepare men for these positions; and in some respects endows it with special facilities for so doing. It is already in direct contact with religious life as organized and can therefore render immediate service.

2. Through its special relation to its own field the denominational institution is related to the whole field of religious need and endeavor. In this double relation it finds its largest

opportunity, which is also the measure of its responsibility. For it is not only true that the large majority of secondary and subordinate religious leaders go forth into their various fields from what we call church colleges, but from them come also many of those who labor in interdenominational enterprises and who occupy the larger positions of religious leadership in the fields of scholarship and education and in the promotion of general social welfare and of all benevolent effort. Surely the time has passed when it can be conceived either by advocate or critic that a leading aim of a church college can be the creation of sectarian zeal or the promotion of sectarian modes of thought. The worthiest vindication of its right to exist can be made by a Christian denomination only by service rendered to the church universal. The denomination which trains a man for a service broader than its own, a man whose sympathies and whose outlook reach out over the whole wide field, has thus established and demonstrated its own essential catholicity. It remains true however that what is called the church is still the most powerful of all organizations for the training of youth in religion. The excitation of religious ideals and the thorough saturation of life with religious sentiments and purposes is still chiefly the business of the church. And as the church does its work so largely through denominational agencies, it falls upon the leaders here and now to prepare the workers for the future. Whatever of wisdom, therefore, there may be in denominationalism, whatever of various facilities of adaptation may thus be made available for the church, whatever increase of zeal and energy is thus legitimately added to the workers' motives, become additional assets which the denominational institution is under obligation to utilize and control in the service of civilization and of the coming of the kingdom of God.

3. Another consideration which should not be overlooked is suggested by the fact that the denominational university or college is not a thing apart, but is an important and vital agency in the general system of public education. True, it is bound to contend for the relation of religion to education as essential, and so far it stands for a modified course of study and a definite attitude toward religion as an educational influence; but otherwise it is the outcome and expression of public sentiment on the part of a large section of the community in favor of culture and development, and a product of public spirit in

support of these, which is just as dignified, just as worthy, just as democratic as that which makes possible our other institutions which are so wisely fostered by the state or supported by private endowment. A church college which does not recognize its responsibility to the State, and its special responsibility, because of its special character, to equip men for patriotic citizenship and general social efficiency, utterly misunderstands the obligations both of religion and of culture.

4. Still another view which emphasizes the responsibility of the denominational institution in this matter is based upon the consideration of its special relation to the whole subject of religious education.

As already intimated the church college is founded in the belief that religion, both as a subject for study and as a force in the development of character, must have a place in any adequate scheme of human culture. Both the science of religion and the art of religious living are entitled to recognition in a complete curriculum. "How to live" is the question of all questions, and "Live religiously" is the first and final answer to it. To produce masters in the art of living is certainly the chief office of these institutions who have no occasion for diffidence in insisting upon the essential, if not central, place of religion in education.

Moreover the necessity is laid upon the institutions of which I speak to do what they can to unify the various forces of civilization itself through religious leadership. What we call civilization is not provided with a clear aim, and does not move certainly in any direction. It is a great complex of diverse systems—social, commercial, political and other—dominated for the most part by individual instincts and interests, and about the best that can be said of it is that it imposes certain restraints upon the operation of its forces which prevent utter collision and destruction. There is much friction and much irritation. Under the benign influence of religion the clashing systems may be brought into harmonious correlation, and a determined bent given to human life itself in the direction of the complete efficiency and ultimate happiness of mankind. And those whose business it is to train the coming generations must undertake their task under the feeling of responsibility for this as the final outcome.

5. Finally I point out that a special responsibility rests upon denominational institutions because of the special facili-

ties which they command for the preparation of religious workers. And this can be made clear in a summary of what has already been hinted at or stated.

The special constituency of the denominational college is to be found of course among those who are already under the influence of more or less wholesome religious instruction. Its student body is already prepared in some sense for further discipline and instruction in order to religious leadership.

It can without embarrassment or hindrance include in its course of study not only a careful investigation of religion in general, but also those subjects of applied religion which lead to definite "convictions," as we say, and which qualify the student for religious living.

Its connection with a definite scheme of religious organization makes clear with perfect distinctness the kind of leaders that is needed for certain important fields of work, and immediately suggests in large measure the training necessary for their preparation, while its intimate relation to the whole work of the church catholic, and its superior interest in religion in general, qualify it for the task of developing the personality and skill required by leaders of the largest movements.

THE GRADUATE DEPARTMENT OF MINISTERIAL EDUCATION

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The early history of Butler College is fairly typical of the majority of small colleges. It was originally founded and endowed through the liberality and efforts of members of the Christian church. It was the design of these original founders that it should be a college with a definite religious atmosphere, where the sons and daughters of the church might receive such instruction as would develop their religious life at the same time that it stimulated their mental growth. The aim has always been to leaven the instruction in literature and science with the religious conception and ideal.

The location of the college and the changed conditions wrought by years have determined that its student-body is not

to be composed exclusively of that class which was in the minds of the founders. Since it is the only college in the city of Indianapolis, it aspires to be recognized as the college of that city and is in a measure attaining this ambition. This means that among its students will be youths of all religious persuasions and of none. Only about forty per cent of its present enrollment come from the homes of Disciples; twenty per cent are Methodists; sixteen per cent are Presbyterians; eighteen per cent are divided among twelve other Protestant bodies; there are a few Jews and Catholics and four per cent claim no religious affiliation. This has considerably complicated its problem of religious instruction, but it has not done away with the need of it. Butler College still remains the church college of the Disciples in the State of Indiana, and upon it rests the task of training the religious leaders for this body of people within this and adjacent territory. The college authorities have never consciously neglected this task. There has always been at least one instructor in religion on the faculty of Butler College, and a considerable number of young men have here begun their training for the ministry. It has constantly been under consideration by the college authorities to attempt something which would more adequately carry out the wishes of its founders. Insufficient endowment, however, has prevented this until recently when an improvement in the financial condition of the college, has enabled them to attempt it in a manner which is commensurate with its importance.

To meet this need of the college there has been created a department of ministerial education. While the names indicate what is its ultimate aim, it is not to devote its entire energies to the giving of theological courses. In fact, the task of this department may be divided into three parts, one only of which really belongs to ministerial education. They are

1. To inspire the entire student body with religious motives and ideals.

2. To provide instruction in religious subjects for such of the college students as may be induced to receive it. This instruction will be given by means of classes designed especially for the college students rather than by giving them access to theological courses. The aim will be to prepare the student to meet the great moral and religious questions which will certainly confront him in after years.

3. To equip young people for positions of religious leadership. These leaders will consist of preachers, missionaries, and trained laymen who will become officers of the church, superintendents of the Bible schools, and occupants of similar positions. The training of the preachers and the missionaries will be done by means of graduate courses. The demand for access to these classes on the part of undergraduates will probably be strong, but it is not the intention to yield to this pressure.

One factor that will aid materially in the carrying out of this comprehensive plan is the presence close at hand of the Missionary Training School of the Christian Woman's Board of Missions. This institution was established and equipped three years ago as the result of a special campaign. Last year it was in process of organization, and so this is its first complete session. Its aim is the training of mission workers for both the home and foreign fields. It admits to its classes college graduates only. It and the department for ministerial education in Butler College will therefore be equals in standards of scholarship and will have similar aims. The two will so work together that each will be the part of a whole. Arrangements have already been made by which students enrolled in one of these institutions may at the same time take some courses in the other. The staff of well-trained teachers which the Missionary Training School has already secured will thus aid materially in solving the problem which the Department of Ministerial Education in Butler College is created to solve.

In the carrying out of this plan two instructors are already at work and in addition a professor of history devotes part of his time to Church History. Arrangements have been made for the addition of two other instructors, and these, making five in all, supplemented as they will be by the work done in the departments of Philosophy, History, Economics, and Sociology in the college, are considered adequate for a beginning.

It is believed that in Butler College there are some advantages in this arrangement over the creating of a separate seminary. In part they are:

1. In the closer contact which will prevail between the general body of college students and those who are destined to be religious leaders. There may be some advantages in gathering the ministerial students into a separate group and in giving to them a certain feeling of in-the-world-but-not-out-of-

it, but there are also advantages in having them mingle with other students, freely, intimately, and as a part of the group. We believe the advantages are decidedly in favor of the latter arrangement. The days when Protestant leaders can best be trained in an atmosphere of monkish seclusion are past. Such close contact as we hope to see realized will in our judgment work out advantageously for both groups.

2. It is believed also that there will be an advantage in the fact that, in addition to the religious instruction given to the college students, the presence among them of some who are being trained for religious service will react favorably upon them. In short we believe that while some are being trained for leadership others will acquire the art of following. We take it that it is the task of the college to equip each of its students with such a point of view and with such an insight into the religious and moral questions which will soon confront him, as will enable him to adjust himself satisfactorily to a reasonable solution of them.

THE PREPARATION OF RELIGIOUS LEADERS AND SPECIALISTS

THEOPHILE J. MEEK, M. A.,

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The need of religious leaders and specialists all of us acknowledge. There is today an urgent and ever increasing demand, at home and abroad, for religious specialists as educators, directors and assistants. The pastors are crying for them, the churches are crying for them, the Sunday schools, the social service, the foreign field—every where the cry is going up for men and women efficiently trained for religious service.

And the cry is not met. Our colleges are not meeting it. It is only recently that the subject of religion has gotten a place in our college curricula at all, and that is by no means the place that its importance should make its due. Our theological seminaries and religious training schools are not meeting the need. They are too narrow, too theological, professional and sectarian in their teachings and atmosphere, particularly those

with no college affiliation. Religion—that is, true religion, “pure and undefiled”—in spite of the decision of the Illinois Supreme Court, is non-sectarian, and requires for its fullest and freest development an atmosphere that is broad, liberal, and scientific. Our seminaries have as their express purpose the training of ministers and many of them, we must confess, are not doing this in any too adequate a way. Few of the courses outlined below, which the writer at least considers so essential to the training of a religious leader, are given by any of them, and all of the courses, by none.

The training to equip the men we need in the way we need, the most desirable and efficient way, can, I believe, best be given by the college, (state, denominational and private), permeated as it is, or ought to be, by every influence that makes towards the fullest, freest, and most living development of all that is worth while within man. Its best expression would probably be as a school or faculty in the college, whose departments and courses could be outlined somewhat as follows:

SCHOOL OF BIBLICAL AND RELIGIOUS EDUCATION

I. Department of Biblical History and Literature.

1. Biblical History: Social, political and religious history of the Hebrews through the various periods of their development.
2. Biblical Literature: A chronological and analytical study of the Bible as literature.
3. Biblical Archaeology: Light on Biblical history and literature from excavations in the Orient.
4. Hebrew and Exegesis: A philological and exegetical study of the Old Testament in Hebrew.
5. Greek and Exegesis: A philological and exegetical study of the New Testament in Greek.
6. Methods of Bible Teaching: Sunday-school management and administration, methods of teaching the Bible in Sunday school and college, practical application of the same.

II. Department of Religion.

1. History of the Christian Religion: A study of the origin and growth of its organization and doctrine.
2. Comparative Religion and Missions: A study of the more important non-christian religions of the world and the attempted Christianization of them, its difficulties and possibility.
3. Philosophy of Religion: The place of religion in the world, a study of religion from the philosophical point of view.
4. Psychology of Religion: An investigation of the principles and laws by which man develops religiously.
5. Methods of Religious Education: Its necessity and best principles of achievement, the practical application of the same.
6. Religious Problems: City and rural.

III. Department of Social Science and Philanthropy.

1. Sociology: Theoretical and practical.
2. Social Economy: Problems of the dependent, defective, and delinquent, and best methods of dealing with them.
3. Social Psychology: Psychology of the gang, the crowd, customs, imitation, etc.
4. Social Problems: Marriage, divorce, sex, etc.

Imagine, if you can, the possibilities of such a school or a faculty in Yale College, for instance, with a man like Dr. C. F. Kent, as head of the Department of Biblical History and Literature, another like Dr. Starbuck or Dr. Coe, in charge of the Department of Religion, and a Graham Taylor, or a Jane Addams, if you please, in the Chair of Social Science and Philanthropy!

Supplementary and complementary to these courses would be others chosen from the various schools and departments of the college; for instance, English, History, Languages, Mathematics, and the Sciences, Philosophy, Pedagogics, Vocal Expression, Stenography and Typewriting, the latter for those preparing themselves for pastors' secretaries and assistants.

DEGREES.

For a thorough four-year course in a selected, related group of the subjects of study above noted, the usual degree, Bachelor of Arts, might be given, or possibly one more appropriate to the nature of the study, Bachelor of Religious Science (B. R. Sc.). A diploma might be given for a shorter course. Opportunity could be afforded for post-graduate study and research which would lead to the Master's and Doctor's degrees, (M. R. Sc. and D. R. Sc.).

RESULT.

With such a school established in all our colleges, adequately manned and equipped and vitally co-ordinated to real religious activity, who can say what we could not accomplish in the way of training religious leaders and specialists? Its very completeness would prove an attraction and incentive to the noblest-minded of our students and soon there would be flowing forth from our college halls men and women efficiently equipped for a most important task in an eminently important field, the field of religion and social service.

THE NEED OF UNIVERSITY TRAINED LEADERS IN THE SUNDAY SCHOOL

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For education, private munificence and public taxation are poured forth in lavish streams, unknown till the last fifty years. The equipment thus freely bestowed, from the kindergarten to the technical school and university, is the richest material gift any generation has ever bestowed upon its children. Colleges by the score are richer than the Yales and Harvards of a half century ago, and the high school buildings of new western towns copy the architecture of Oxford and Cambridge. And yet to compare the actual in educational equipment, splendid as it is, with ambitions and plans outlined, is to place a woodshed beside a palace. In a town of the far West—a village yesterday, open prairie the day before—the president of a university whose age was numbered by months, said: "We have one million; our plans contemplate thirty-nine millions more. In due time we shall get them."

This colossal wealth, the daring research, this complete organization is, in large measure, devoted to education that is frankly non-religious. No liberal-minded man can deny that there are great spiritual influences and powerful religious agencies, too, at work in these magnificent institutions. The teachers and students in the colleges are, in large majorities, confessing Christians; and yet religion is only implied, and not allowed as a specific study. Ask in the class rooms of state institutions for answers to the questions regarding which every soul yearns to hear the word of wisdom and the voice of experience, and there is silence. They must answer, "Goethe we know and Shakespeare we know; but of St. John and St. Paul we speak not. Plato we know and Kant and Spencer we know, and even Bergson we discuss, but of Jesus we have no authority to speak."

We have not measured, in its far-reaching consequences, this anomaly in education. It is one of the logical developments of our democratic government so recent in strict application that organized Christianity has not had time to adjust itself. Education and religion have been synonymous since

the Reformation. That education could be secular, that teaching Christianity or studying its principles or even reading the Bible should be an illegal procedure, was far away from the mind of the moral and intellectual founders of America. The assumption of that child of illusion, the easy-going religious optimist, is, that this is a Christian land and somehow Christianity is moving on to victory.

Is Christian progress an assured matter? The next generation will possess no treasure in earthen vessels except that which is passed on to it out of the brain and heart of today. Christian progress will be measured by Christian teaching. Where, then, is this vital and effective teaching which calls forth into activity the noblest forces of the soul? Who will the teacher be? Where is the instruction which will give the next generation that "which a Christian ought to know and believe for his soul's health."

First always in religion must be the home; second, the school of religion, the school for Christian character in the church; third, the Christian college. Somehow, somewhere, great numbers of men and women whose inmost religious life is yea, yea, whose thinking is masterful, and whose approach to folks is with the highest skill—somehow these leaders must be found, they must be trained. The men and women who have religious convictions, and not mere opinions, must be given the highest skill in interpreting the truth which is more than life to them. This world today cannot be guided by the ministry alone, nor can professional teachers of any sort complete the task of religious education for childhood. The free interaction of the people must be counted on everywhere in forming opinions. The business life trains the shrewdest of men; the street, the office, the playground, even more, are mighty agencies in the formation of character. The high function of religious teaching comes back in larger share than ever before to the lay worker.

The Sunday school is coming to be recognized in its true dignity. We must gain some adequate view of the part of education left after the home has done its work; for larger social units than the home are needed to develop the life to its full consciousness. Some sense of the remainder left untouched by the public school is coming to men who face the life problems about them. Yet it was only yesterday that the Sunday school came into possession of a working method on a true educa-

tional basis. While talent and intelligence of the highest order have been freely given and these have been aglow with the fire of religious devotion, yet this institution is still a suppliant. It must stand begging for time and pleading for money; it must yet go to the door of schools founded by the churches themselves, pleading for leadership. But the day is full of promise.

The work of the Sunday school has been done in a corner; it is now coming to the open, to work in the sunlight. More than thirty theological seminaries are now training the ministers of tomorrow by definite instruction in religious pedagogy and psychology. The teaching function of the ministry is returning to the place given it by Protestantism at the time of the Reformation and lost in large measure in the subsequent development of church activities. The fact that the door of service open widest to the Christian not entering professional religious life will be the school of religion in his own church, has not been fully recognized.

College men and women will be the leaders of tomorrow, and they should be training for this leadership in religious education on high levels. And the Christian college must consider the fact that its very foundation implied the sending back to the communities its young men and women, not only trained in mind, but with deepest convictions in the heart. Such correlation of studies and courses as will provide for this is essential as a working program for aggressive religious service. The Sunday school offers the forum of religion for free discussion among men and women of the vital questions of the individual life and of social service. It offers the way of influence over the adolescent years to the Christian young men and women who would invest themselves in the heart of youth. Hardly one boy in twenty is found in the high school, and scarcely one in fifty in the college; but the school of the church is open to every one. The study of child-nature offers the opportunity for cultivated womanhood of highest ability to meet the spiritual hunger of the child and give true religious nurture.

Why have the colleges and universities been slow to recognize the need for such training? In many denominational colleges the only instruction fitting for direct religious activity is one hour a week in the English Bible. Because the whole educational field has been a scene of swift changes and developments; new studies have been thrust in, taxing the ability

of the teaching force and the equipment of the institutions. The college has been turned in a large measure, from the aim of culture, to provide training for many vocations; its curriculum has changed from a simple course of study to a variety of studies offered by a group of colleges. The wide range of electives has laid great burdens upon all the colleges. The religious college has often feared to be frankly religious and to announce its absolute loyalty to religious teaching.

The competition with the splendid state schools and universities has driven the religious colleges to follow their program and to copy their curricula. In order to make the larger appeal to the public for students, it has been necessary to provide laboratories and engineering plants. Often great sums have been spent in athletic grounds and the more popular side-features of educational life; and the original aim has been, in some sense, lost to view under the severe pressure of competition. With some dimness of vision the Christian public has failed to insist upon that more definite type of religious teaching that was characteristic in an earlier day. And so while many splendid characters have been assisted in development through these institutions, there has been a measure of failure in regard to any training for definite religious leadership. Aside from the vocation of the ministry, there has been little thought of preparing for the service the layman could render to the community in direct religious influence.

The personal contact of college-trained men and women with the childhood and youth for instruction in Christian truth, for winning to a vital confession of Christian faith and building up in Christian character—this is the duty for which the schools must prepare. They must offer such courses of study and give such dignity to the instruction, that training for religious influence will stand forth in its true value. The young man trained in science, the student of industrial problems and accustomed to investigation under laboratory methods, will see that religious teaching demands of him somewhat also, that in the way of social service and in that wider Christian testimony to which he must bear evidence by his whole manhood, he has some obligation to the community.

The question at the heart of things is the problem of character. Advance of commerce, industrial development, scientific inquiry we may have, and leave the character of the people selfish or even corrupt. Social service we may have,

with all sorts of organizations and activities with tireless energy, but they fail of their power over the masses of men unless the passion for humanity is the motive power. The real followers of Christ have, in the mystic path of faith, found access to the human heart as none others have ever done.

The university should train lay-leaders to consider their work for men the avocation of life, the side line of volunteer activity. These men should know the Bible, with its message of the whole life of man. They should know the child in the unfolding of its personality up to the years of manhood and womanhood in the light which modern psychology throws around this wonderful study. They should know how to awaken interest, how to teach, how one soul influences another; these deft and tactful ways of awakening the nobler powers of life in the boy and girl, in the young man and the young woman, should be at their command. They should know God in history and God in the movements of the world today. They should have a broad outlook upon this world's struggles. They should be men and women of convictions, rather than of opinions. Their task is no other than to instruct and inspire a generation in whose hands the world leadership will be given tomorrow.

All our problems run back to questions of conscience. Is Ferrero right? Is America now, in her cities, in her wealth, in her pleasures, in her luxuries, in her social unrest, repeating Rome's second century? If any such analogy is real, and this keen reader of the Old World insists in his diagnosis that we are suffering from like diseases, then the teaching of that religion which rescued a remnant from the wreck of Roman life must be our abiding hope, and the work of teaching religion should not be a mere aside and an incident in life, but a part of its great main business. For if we lose this secret and this power to guide the conscience and awaken the heart and control the will, with it all our wealth and power will go. So with the courage of a prophet, the love of an apostle, must our strongest and most cultured meet humanity at the crossroads of life in the fateful years of youth and say: "Come with me; follow Him whom I serve and all will be well."

HOW MAY THE PROBLEMS OF UNIVERSITY AND COLLEGE BEST BE STUDIED?

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There is perhaps no fact more significant for this generation than that we are today living in a pragmatic period. The principle, "By their fruits ye shall know them," has only come to its proper and complete dominion in this twentieth century after Christ when we have learned both to recognize facts and their inter-relation in casuality and also to apply them scientifically for the obtaining of a desired end.

Higher education cannot demonstrate its worthiness to existence—much less to development—in such a period unless it is willing to submit to this measuring of its fruitfulness, or is able to prove the absence of such necessity. Undoubtedly the chief reason for the absence of any measurement really scientific has been the complexity of higher education's aim. But the time is limited during which an institution's failure to define its purpose may legitimately be pleaded as exemption from the application of the pragmatic test.

The battle for the greater fruitfulness of the academic dollar has, to be sure, already been opened—and in a manner which gives promise of final victory. It is high time,—is it not? that we attempt to approach scientifically those problems which arise in connection, not only with the fulfilment of higher education's *pedagogical*, but also of its *moral*, responsibilities.

The study of these delicate problems requires first of all a re-adjustment of equilibrium between person and institution. It demands, that is, an increased sense, on the part of teachers, of the institution as an institution, charged with greater functions than simply the sum of its individual components, and therefore entitled to the individual's widest and most thorough-going service along more than one line. At the same time, the institution should be sure to seek this wider service not as service but as hearty co-operation. The study should be set about, in other words, in the most democratic manner possible. The whole faculty, rather than an officer or

two, should endeavor to formulate the definition of the institution's objective, and then to compare with that objective the extent of its actual attainment. The collecting and collating of particular facts should largely be the responsibility of a statistical expert and his assisting clerks. But this will be harmful if his presence relieves the faculty of the necessity of their deep-going interest in the study.

The next step is to set about the securing of the similarly hearty co-operation and reaction of the largest possible number of persons. By numerousness of reactions—and by that alone—can the wide variation of human life and personality be brought within the limits of a useful generalization. The faculties of other colleges and universities are already being referred to in this effort to obtain the maximum of contacts; the questionnaire is now almost a daily part of the college officer's mail. So, too, the alumnus in some quarters is almost ready to cry for mercy. But there is still another from whom can shine valuable light at present hidden beneath the bushel of our indifference. I mean the Freshman—the student himself. Indeed he would seem to offer the best possible beginning for a study which would be fundamental—revealing all the other problems of higher education, administrative, pedagogical and moral.

This would be what President Harper several years ago recommended as "the scientific study of the student." I can hardly do better than to quote him—necessarily in abbreviated form. "This study," said that educational path-finder, "will be made: With special reference to the student's (1) character, (2) intellectual capacity, (3) intellectual characteristics, (4) special capacities and taste, (5) the social side of his nature, et cetera."

"These details, among others, will be secured . . . from preparatory teachers, . . . parents, . . . and the student himself, also from careful observation of his work in the first months of his college life. Such a diagnosis," he continues, "would serve as the basis for the character of the instructor under whom he should study.* . . . It will also determine the selection of studies . . . and the character of all advice given him. . . . This feature of twentieth century college education . . . fifty years hence will prevail as widely as

*The University of California is now assigning advisors to students on the basis of such records given by the secondary schools.

it is now lacking. It is the next step in the evolution of the principle of individualism, and its application will, in due time, introduce order and system into our educational work, where now only chaos is to be found."*

I should like to add still further to these suggestions the value of blanks as filled out by the student's college teachers each year and by the student himself when he becomes a Senior, together with the notation of the record made by him as an alumnus at various stages in his career—all to be placed beside his record as a student both in the class-room and outside.

Such a systematic study should not for a moment be considered a dynamic in itself. Its purpose would be merely to discover whether the persons and their personal activities supposed to be accomplishing certain results were in actuality doing so—and to what extent.

One of the study's bi-products—a materialistic one—would be the light it would give the college recruiting officers as to the geographical, educational, social and economic sources of its student body. Another would in my opinion do more to clear the moral atmosphere of the college campus than almost any other single thing: the degree of human interest and insight displayed in the teacher's opinions of his pupils would afford a criterion for the much needed differentiation between college teachers and university teachers.

But the greatest value of the study would become evident when final results in life values could be put alongside the other data of the card.* Only then would every month and year be made to contribute that quota of suggestion and of wisdom which the present has a right to demand of the past, and the future of the present—a quota of which our own higher educational present has been cheated by an unorganized and unscientific—a fact-disdaining—past.** Who will attempt to predict or estimate the exact value of a ten years' current study of the student himself conducted upon a broad basis by the

*"The Trend in Higher Education," pp. 321-325.

*There is need of a larger sense of responsibility on the part of universities for the quality and effectiveness of their produce. Noticing that a large proportion of the graduates of a certain department were, ten years after Commencement, in other activities, Dr. L. P. Ayres of the Russell Sage Foundation asked if that did not indicate an over-crowded profession, and was assured that it did. He was told by the officer, however, that the university felt the giving of the needed warning to be quite outside its proper function!

**Such a current collation of all the facts pertaining to railway disasters is said to have led directly—greatly to the surprise of all—to what is the largest temperance association in the world—the railway workers of America.

leading institutions of the college world?*** This would call for a more or less uniform plan of investigation. What organization is there today better fitted to draw up and secure the adoption of such a uniform program for the study by each institution of certain of its problems than this department of the Religious Education Association?*

In conclusion, one more consideration: *the study* of university and college difficulties, undertaken by the whole of an enthusiastic faculty and organized to plot its curve of deductions through the largest possible number of individual points, *should be put upon a permanent basis*. Extent of time is as essential in dealing with these matters as mass of evidence and for the same reason—is, indeed, involved in it. To the administrative and the teaching organization of the faculty, therefore, there might well be added what could be called a study, or constructive, organization. The faculty members, that is, would distribute themselves into such permanent committees as "Scholarship," "Student Life," etc., the chairman of which would be responsible for all the obtainable facts in connection with their fields.

Undoubtedly the reason the discussion of college and university puzzles has not long ago resulted in their lessening, is the common deficit of concrete facts and the surplus of individual opinion. But he will undertake a large enterprise who will attempt to demonstrate that causality does not exist in the world of personal—and hence of educational—values. Where causality is, facts are. The very vagueness and complexity of these facts only multiplies the need of their investigation. The day ought never to come when the aim of the

***Some of the moot matters upon which such a study would throw light are these:

I. The relation between (a) the college course and "success in life" (however defined), (b) between scholarship and success, (c) between particular fields of study and success, etc. II. The extent to which the college course modifies the student's (1) character, (2) intellectual capacities and characteristics, (3) social and (4) moral nature, 5) life plans; (6) the general direction of such modifications. III. The extent to which (a) it extends the fields of interest and information brought to college, and (b) adds new fields. IV. The approximate comparative importance as factors in these modifications of (a) teachers, (b) subjects, (c) student activities, (d) companions, etc. V. In comparison with the college, the influence on scholarship in college and on success in life of such elements of the home and preparatory environment, as (a) social, economic and educational status of parents (also the size of family), (b) the geographical location, size and chief characteristics of the home town or city—especially its general educational and moral agencies, also (c) the educational standards of the secondary school.

*The studies conducted at Harvard as to the relation between scholarship and success in life, etc., are in every way exceedingly suggestive. But their results can be considered as educational axioms only when given—as they should at once be given if possible—the support of similar findings at other institutions.

whole educational enterprise and the means for its attainment are anything else than persons and beliefs—great persons made great by great beliefs. But everywhere the testing of the fruitfulness of persons and beliefs grows daily more organized and more exacting over a constantly wider field of application—everywhere except in college halls set apart for the training of head and heart. How long shall those who have given millions of dollars or we who have given years of time to higher education for the securing of certain results believed to be of fundamental importance to the nation and the race, be required to wait before they and we are able to know through the assurance of fact, rather than of opinion, the approximate extent, at least, to which these results are being obtained?

How long, Oh Lord, how long?

THE UNIVERSITY YOUNG MEN'S CHRISTIAN ASSOCIATION AS A TRAINING SCHOOL FOR RELIGIOUS LEADERS

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The function of the Student Young Men's Christian Association is to create, organize, and inspire the religious and ethical forces of the universities and colleges in this and other countries. It is peculiarly fitted to perform this work because of its thorough loyalty to the majority of the Christian churches, and its intercollegiate character, which secures fellowship in religious work among the students of the entire world. Its adaptability is seen in the fact that it is equally successful in the large cosmopolitan university and in the small isolated college; also in the further fact that, with slight variations, it is able to deal with the students of South America, Europe, Asia, Africa and Australia. It is only fair to state that in thinking of Student Christian Association work one should be careful not to confuse the methods used among students with those in vogue in the average City Y. M. C. A.

The entire religious work of the University of Pennsylvania is administered by the Student Christian Association. There are no other religious or ethical societies within the univer-

sity community. The activities of the Association fall naturally into the following departments: the Sunday and week-day chapel services; moral and religious discussion groups; studies in Comparative Religion and world problems; co-operation with the local churches; ethical and physical lectures; social service, including the University Settlement of Philadelphia and summer camps; foreign missions, including the University Medical School in Canton, China, and the Student Volunteer Band; and finally, the Student Employment Bureau. The administration of this work requires the entire time of four more or less permanent secretaries, who have been specially trained for their positions, in addition to the partial time of several other men as associate secretaries.

It will be observed that the foregoing activities naturally develop and train to some extent the students of the university along the three fundamental lines of the religious life: first, the study of the intellectual side of religion; second, the expression of the devotional spirit in worship; and third, the outlet of religious energy in service. The chapel service and lectures are in charge of those who are able to direct the thoughts of the students along religious and ethical lines; the moral and religious discussion groups and Bible classes are led by university professors, ministers of Philadelphia, prominent religious laymen, and the trained Association secretaries; the studies in Comparative Religion and foreign missions are in charge of experts who are competent to direct the students in these subjects. The harmonious combination of students, professors, university trustees, and alumni in one centralized spontaneous organization enables us to secure efficiency and to send out into the world every year those who are prepared to inspire the church to follow the lines which have been found effective within the university community.

Strictly speaking, the Student Association cannot be justly regarded as a training school for religious leadership, because the special preparation of students for religious positions does not lie within the compass of Association activities. However, in the sense that all university students are practically certain to become leaders, it is true that the Association is preparing all of those who work under its auspices for leadership in the church and kindred organizations after graduation. These future leaders must be captured, developed, and committed to service in the church and the world while they are in the

plastic stage, the Student Christian Association, therefore, may be regarded as both a laboratory and a clinic where beliefs are analyzed, worship is practiced and service is undertaken. Here religion must be related to every phase of modern life, and the student must be sent into the world not necessarily trained technically in religious methods, but possessed by the religious spirit of devotion and service.

THE CHURCH AND THE COLLEGE STUDENT

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The relation of the church to the college student has changed during the last few years through the growth of the new state university. The large state university of today is new—new in its size, in its aggressive freedom and candor, and in its separation from the churches.

How recent is the large state university is not generally understood. The number of students in all such universities, as reported by the U. S. Commissioner of Education, is as follows:

1870.....	6,700	1895.....	33,686
1875.....	8,100	1900.....	45,417
1880.....	10,100	1905.....	70,377
1885.....	11,000	1910.....	101,285
1890.....	22,816	1911.....	108,869

It is greatly to the credit of the several states that these universities have been so well built when the building has been so rapid. And it is not surprising that there are unsolved problems. One of the most vital is that of the religious life of the students.

The churches have always felt responsible for the religious life of their own young people and have made generous provision for religious education in academies and colleges. For the year 1910, out of 602 colleges and universities, 374 report as denominational, 90 as state, city or national, 138 as independent. Of the 138 independent colleges at least fifty-six are recognized as each affiliated in origin and history with some

denomination, making a total of 430 of the 602 that are properly church colleges.

These 430 colleges reported in 1910 property to the amount of \$146,645, 749, and endowments to the amount of \$111,841,511, a total investment of \$28,487,260. For the same year the total number of students reported in the 602 institutions was 301,818, of this number 162,062 were enrolled in the 430 church colleges. It is also worth noting that only seven colleges have changed their legal status and gone out from church control to comply with the terms of the Carnegie Foundation for the advancement of teaching.

Without going into the question of the relative efficiency of church and state controlled colleges, it is evident that the various denominations have taken this task seriously, that the church college is an established American institution, and that the several denominations do not see any reason why they may not own and control a college as properly and as wisely as a state or a city. Mixed motives, including local pride and real estate interests, may have controlled the location and prompted the support of some of these colleges, but the desire of the churches to provide safe and strong religious education has in most cases been the controlling influence.

In the small church college the problem of the student's relation to the church is simple. The college functions as a church. The chapel is a center of student life, the president and faculty act as pastors, and it is an easy matter for the local community churches to deal with the students. Such colleges are important factors in American life. The churches should see to it that their equipment and endowments are adequate, and the college should be content to remain small, and careful to be educationally sincere in all the work undertaken.

The churches must now recognize that the responsibility for providing for the religious life of students in the state universities is as definite as that for maintaining the church college. The impelling motive for maintaining the Christian college lies in the unselfish desire of the churches to provide trained leaders for all righteous causes. For many years these colleges were practically the only institutions of higher learning, but now that the several states have, with almost unlimited wealth and energy, taken up the training of leaders for a constantly increasing number of vocations, the churches should

show the same unselfish interest in these students as in the students in the colleges.

Why the churches have been so slow to see this we need not now determine. From the beginning men of vision have pointed out the task, and there is now abundant evidence that the church at large has come to see it. As a single example, in 1880 when there were only 10,000 students in all the state universities, the Presbyterian General Assembly met in Madison, Wisconsin. During a discussion, sentiments were expressed hostile to state universities, to which Professor Philip Schaff, the church historian, replied. He said:

The Assembly is taking an unwise position. Hostility is useless. The state universities are growing and will continue to grow. The states very properly take pride in them and will see to it that they have all adequate equipment. A small tax laid upon the property of a state will not be felt to be a burden and will ensure a perennial revenue. Instead of opposing and finding fault with such universities, the church should show sympathy with them and make it its business to permeate the institutions with the power of Christianity.

Thirty-one years after this statement was made, there are eighty-four such institutions with a total of 108,869 students.

When the church is studying her relation to the university student, there are several facts to be noticed:

First. The proportion of students in the state university coming from homes belonging to the church is as large on the average as in the colleges.

Second. In the large state universities the several denominations have more students than in their own colleges within the state. This is not to the discredit of the colleges, but is due to the fact next stated.

Third. The technical, graduate and professional departments are so costly to equip and maintain, that the colleges cannot at present provide them; and several, such as agriculture, so clearly belong to the state that it is a question whether the colleges ought ever to attempt them. In whatever way the colleges develop there will always be a large part of the work of the university in which there can be no competition with the colleges.

Fourth. The emphasis upon specialists in subjects rather than upon expert teachers of youth is developing a class of instructors with neither time, inclination nor ability to deal with the life problems of students. The trend is toward an imper-

sonal attitude that neglects the vital personal interests of the individual student, a neglect that strikes at the very heart of all worthy education.

Fifth. In too many class rooms there is an unnecessary antagonism or an equally dangerous apathy toward Religion growing out of the provincialism of the scientist who places too large a value upon his own subject. The old antagonism between Science and Religion still maintains in some class rooms and some churches, and men are striving for the ascendancy of one or the other when in fact there is no occasion for antagonism. The realities of Science and of Religion are in perfect harmony, but the discovery of this harmony must be made by each student. If he is to make it, he needs the wise experienced guidance of one who knows both Science and Religion. Many university teachers are fully competent to give this guidance but lack the time and opportunity. Many others are incompetent.

Sixth. In many cases the home and the church have failed to prepare the student for the cold plunge into university life. Some withstand the shock and are benefited, but for many the critical atmosphere begets scepticism and cynicism, with all the intellectual and moral evils that are sure to follow.

Seventh. Student teachers of Bible classes, and Christian Associations with youthful leaders are not adequate. The church can make use of them, but cannot depend upon them. All other subjects are in the hands of trained experts. It is the business of the religious teacher to correlate these subjects, to translate the new learning in terms of faith and apply it to the solution of life problems. If anywhere breadth, maturity, experience and wisdom are required, it is here.

If the church is not prepared to meet this task it should get ready. There should be near the campus a church with a warm religious life and the best preacher to be had. The student should be given a hearty welcome as a human individual, and not sent to a block of pews set apart for students as a class. The churches are being weakened and are losing their opportunity by the segregation of people. We have too many brotherhoods, men's classes, women's classes, student's classes, etc. We are losing the home feeling of loyalty in the church because we are getting away from the ideal of the home in the church. No one suffers more from this present-day tendency than the lonely student away from home. The boys need the

friendship of good men, the girls of good women, and they will respond to it whenever it is offered them in a really human spirit. Churches have been known to complain that students wear out the carpets and hymn books, and jostle the regular pew holders from their accustomed places without making adequate financial contribution to the support of the church. Such a church needs a new definition of its mission and a new vision of its opportunity.

But this is not enough. The student who needs the church the most is often the last to seek it. The plan adopted by the Presbyterian Board of Education is the employment of a University Pastor, who acts as a personal counsellor in religion to the students. He is to be a man in full intellectual sympathy with the life of the university, a man of experience with men, and one with deep, warm religious convictions. He goes to the students in their rooms; some are brought into Bible classes under competent teachers, some are used in the work of the church in various ways, all are invited to the worship of the church, and each one is given the opportunity for definite personal counsel in his religious thinking and life. As soon as the students come to know this pastor, they welcome his friendship and are grateful for his help. The work has long passed the experimental stage and is a success. Its failures are due to the fact that the task is too large for any one man. No statistics can measure the results. We can count those who unite with the church and those who decide to enter its ministry or other forms of service, but the largest result is in the help given the Christian students who are losing their grip upon the realities of the religious life.

Students are enthusiastic, they are ready for heroic service. To put the powerful dynamic of the religious sanction into the life of such a young man or woman is to render the largest possible service toward the leadership of the age. Within the universities is a vast amount of enthusiasm for social service that evaporates soon after graduation because it has no deep root in real religious conviction. An untold amount of energy is going to waste or worse. At this point lies the duty and opportunity of the churches.

Not only the students, but the university authorities welcome this help of the church. It is not intended to usurp the work of the university or in anyway lessen the personal responsibility of the instructor, but in the division of special

tasks the churches have a duty they cannot delegate to any other body.

The plan has developed more thoroughly in Wisconsin than elsewhere. Six churches employ pastors giving their time to the students: The Congregational, Baptist, Methodist, Lutheran, Catholic and Presbyterian. The Y. M. C. A. employs two secretaries, the Y. W. C. A., one secretary. Out of a given four thousand students it was found that these several pastors and secretaries had come into some relation with twenty-three hundred. This left seventeen hundred unknown and unrelated to either of the churches or associations. These seventeen hundred names were divided among the nine workers, and each student received at least one call. The student is urged to get into the orderly march of civilization by uniting himself to the church of his choice; wherever possible this choice is discovered. Once each week these nine pastors meet in a sort of clearing house and pass over the information gained, sending names to any churches not represented. This united work makes it possible to reach a large number of students, takes away all suspicion of denominational rivalry, and stamps the work as an unselfish service of the churches for the students, and through them for the community at large.

There is immediate need of similar work in all the universities. As the work develops there will be need of more teachers for Bible classes, and for leaders in various forms of social service. There is room for expansion along many lines, but we will never get beyond the need of the thoroughly trained specialist in personal religious counsel.

THE CHURCH COLLEGE AFFILIATED WITH THE STATE UNIVERSITY

EDWARD ROBERTSON, D. D.,
President, Wesley College, University, N. D.

The last twenty-five years has witnessed a change of base in public secondary and collegiate education. In 1887 the students enrolled in public secondary schools numbered only 80,000 against 83,000 enrolled in church academies and private preparatory schools. That year marks the beginning of the

general adoption of the public high school as the people's secondary school, as statistics clearly indicate, for in 1905 the enrollment in the public high schools rose to 722,000, while the attendance in the church academies and private preparatory schools shows but slight increase over 1887.

The phenomenal growth of the state universities begins about this time and results from the increasing output of the public high schools, with which the state university is closely articulated as head of the public school system.

The church college was once the only college and was then the college of all the people. Students preparing for all the learned professions were there students together. Those colleges have made possible the educated leadership of today, and they still have a fruitful mission wherever they are well located and well endowed. But it is no longer true that a denomination is fulfilling an educational mission to its youth by maintaining the independent college.

In eight central states the ratio of attendance of college men in Methodist colleges and the state universities was in 1890 one to one and one-third. In 1905 it was one to four and one-fourth. What is true of Methodist colleges is true of other denominational colleges in the disproportionate ratio of growth as compared with the state universities.

The bearing this has upon the training of religious leaders is clear. The organizing purpose of an institution determines its product. The function of state universities is to train men for technical efficiency, and professional leadership in civic employments. When education was carried over from the religious to the civic basis of support, it still was subject to the fundamental conception of separation of state and church, and society has not looked to the state schools for the professionally trained leaders.

It has been the general assumption that religious instruction is to be given in the church colleges, and that religious leaders were to be expected only from those student groups. But it has come about that now probably every religious denomination has more students, especially young men, in the state universities, than are found in their church colleges from Ohio to the Pacific coast.

If the proportionate number of cultured students are to be trained to be religious leaders and experts, it would appear that a percentage should come from the great populations of

youth in the state universities. If this result is to be obtained, the purpose must find place in the institutional provision for the production of professional leaders. This is the province of the church college affiliated with the state university.

Here lies the great opportunity for religious education. The state university is the head of the public school system. Its ideals and spirit will be reflected in the total school force of the state, and also in the civic leadership through all the learned professions that are recruited from this civic fountain of higher education.

The pastor or religious teacher is a citizen, and must rely upon citizens for co-operation to carry out any community activity. There should be educational provision that will unite the civic and religious consciousness of the society and the individual. To accomplish this educationally, requires that religious and civic education be unified in time and place.

This is the line of reasoning that prompted the affiliation in North Dakota of the Methodist college with the state university. By the plan there adopted, and which was the first of the kind in the United States, the church college is located on its own campus adjoining the campus of the university. The college voluntarily confines its courses to the general field of Religious Education, and these courses are given credit in the state university to the measure of one year. Students register in both institutions just the same as though they were one.

Ministerial students who elect courses in Wesley College may have credit for the same in our theological seminary and shorten by one year the time required for graduation from the college and the seminary. This puts the ministerial student in the state university on an equality, in point of academic privilege, with the student in law and medicine who may elect combination courses.

The church college is entirely independent of the state university in academic control and means of support. The relation is one of close comity. For six years affiliation has stood the test of changes of trustees and faculties. There is unity of purpose and product for, in the last analysis, people who support the university support the church college to complete one educational opportunity.

CURRENT MORAL STANDARDS AS TO THE FAMILY*

FRANK K. SANDERS, Ph. D., D. D.,
President, Washburn College, Topeka, Kansas.

The family is of fundamental importance in the state. To maintain it in its purity, wholesomeness and strength is to insure the sound and vigorous development of the individual and of society. Few present-day problems have greater significance than the problem of preserving the family ideal.

This ideal in the past has been the joint creation of religion and society. It may be described as a social unit, formed under the blessing of God, between those whom mutual affection has drawn together, for the realization of a broader responsibility to society, the continuance of the race and the development of men and women of character and capacity. This ideal of the family has emphasized the objectives of the family and its joys rather than the safeguarding of its functions; the Divine sanction and blessing of marriage rather than its proper conditions.

Various causes have been operative in altering this family ideal of the past. Modern economic conditions, such as the pressure of business under fierce competition and the wider opening of wage earning opportunity to women and young people, have contributed to weaken the social value of the home; the larger freedom of women, socially no less than economically, tends to subtract to some degree from the home as the pre-eminent field of womanly responsibility; the weakened influence of religious motives in the national life causes marriage and home life to be regarded more as a pleasure to be regulated by impulse than as a sacred duty to be soberly performed. There exists, moreover, a growing tendency to shift responsibility for education, moral and spiritual, as well as academic, from the home to the Sunday school or to institutions of learning. Even more effective in breaking down the old-time family ideal is the disposition, so manifest among people of culture and property, to restrict the number of their children and to bring them up excluded from hardship or responsibility. The family which is a miniature world in which

*The three papers on Current Moral Standards, with the discussions accompanying them, were a part of the St. Louis program of the Council.

the place of each member is recognized, has been and will ever be the best available training school for personal and civic virtues. Such a home develops the qualities of serviceableness, of social sympathy and friendliness; it produces sound character and establishes right ideals. A true family life preserves and safeguards through the laws of heredity the virility and progressiveness of the race by giving encouragement, as well as opportunity, to the flowering and perpetuation of the best in manhood and womanhood. But the assurance of these results involves the recognition of more than religion or affection as factors in the creation of the family. The science of eugenics demands that we turn from an individualistic interpretation of marriage to one which emphasizes its social meaning,—duty to the race. It urges that we weigh well the possession of capacity, vitality and health by parents, recognizing the right of every child to be well born. The family ideal of today emphasizes partnership rather than absolutism, the maximum of deliberation in the making of a life connection rather than an impulsive union; the careful weighing of mutual fitness rather than the response of sudden affection; the consideration of one's duty to the state no less than his personal predilections. If the family is to render its greatest service, these conditions must be observed.

This newer ideal involves some practical measures, for which thoughtful people must stand:

- (1) The recognition of the duty of the state to prevent the marriage of the unfit: the feeble minded and idiotic, those habitually criminal, or helpless paupers. These classes reproduce their own kind as a rule, increase the burdens of the state and lower its average of efficiency. The records show that most of the petty crime of the country is due to feeble-mindedness, which is a transmissible quality. The direct cost, to the normal members of a community, of the descendants of a single criminal or feeble-minded pair is appalling, as the well known history of the Jukes family showed. Of 830 individuals descended from five sisters the greater proportion turned out criminals or paupers or degenerates. The unrestricted fertility of the mentally defective or deliberately criminal, is a serious menace to the race. Galton estimated that the average ability of the ancient Greek was two of his degrees above that of the modern Englishman. He attributed this to our present-day policy of preserving and perpetuating the

unfit. We need not electrocute them, but we should segregate them and prevent their reproduction of their kind.

(2) The true family ideal lays a new emphasis on the duty of society and the church to insist on a greater care with regard to marriage. Such a union deliberately entered into is likely to be permanent and successful. It should involve the recognition of a similar standard of sex ethics for husband and wife, and of their union as being a free partnership, which preserves the self respect of the wife and recognizes her reasonable independence. Such womanly freedom joined with a greater general intelligence for women will soon result in her being held in reverence, for other reasons than sex satisfaction or economic service.

(3) The new ideal of the family demands therefore the definite teaching of eugenics in home and school and church. Many social crimes are due to ignorance rather than to deliberate purpose. Religion must enlist on the side of those who claim that society can properly control the marriage relation. To hinder such restrictive legislation as being immoral or irreligious would be as foolish as the attempt to prevent the control of pestilence or famine.

(4) This social standard carries with it the moral duty of rearing a family on the part of those who are cultured and capable. Deliberate restriction of the birth rate among the fit is selfish, senseless and racially suicidal. It has been estimated that in order that a population should maintain itself about four children should be born to each marriage that is fertile. This is decidedly above the average birth rate of well-to-do people. The key to real national progress, however, is the gradually increasing number of the better types of population. It is time today to emphasize the high call of motherhood. Think of the history of the Wesleys, the Jonathan Edwards, the Rothschilds, the Bachs, the Darwins, as showing what paternal power and selective motherhood can accomplish. Doubtless it costs a mother more in physical energy and fathers far more in the investment of money and self-sacrifice to rear four children today than it did their ancestors to raise a dozen. But it is likewise true that today sacrifice and energy may be more surely made to result in character, aptitude, health and leadership.

(5) The new ideal of the family in no way invalidates the truth that the training of children in a home is the supreme

opportunity of woman. We face, however, in these days of economic and social freedom, a disposition to avoid the burdens of motherhood. It is certain at least that self-supporting and cultured women tend to avoid maternity. A new emphasis must be placed on the responsibility of men and women to the state, on the inestimable privilege of contributing the leaders and supporters of the next generation, of assuring the progress and permanency of the best in our current civilization.

(6) The new ideal of the family demands a revival of the old type of home training in qualities which make for manhood and womanhood. An old fashioned, well regulated family developed a co-operative spirit, individual responsibility and the willingness to sacrifice for others. The races which have exhibited these qualities have inherited the earth. Modern conditions have tended to interfere with this type of family life. They develop varied interests for the father, the mother and the children, instead of centering their activities in the home. The social loss at this point today is very great.

(7) And finally this new ideal demands a quickening of the public conscience which will make it possible for more people to devote time to their family life—especially working men and women—which will supremely honor the fulfillment of home responsibilities, which will commend the free use of money in home education, and plan to enable men and women in the vigor of their days to produce and rear ample families. A father will do better by the state if he makes it economically possible for his children to marry early and rear a good sized family than when he leaves them ample fortunes at his death.

The feeling of great responsibility toward children is a sound moral attribute, in itself, desirable. If directed toward securing the best parentage for the next generation, it is commendable. When directed to the restriction of the number of children, for economic or personal reasons, it often becomes mistaken kindness and disloyalty to the family, the country and the race. No social institution outranks in importance the happy, well ordered, populous home. When the factors which enter into such a home are not merely an idealizing affection for one another, and a conscious loyalty to God, but a wise foresight resting upon a thorough education in biological and sociological facts, it will become a guarantee of the highest future progress.

PROF. C. W. VOTAW, The University of Chicago:

1. The human race is re-created entire every fifty years. The family is the means of this race renewal—marriage, parenthood and the home providing this succession of generations. In the United States, with a population of over 93 million, 35 million are children (3 million are born annually), 32 million are parents, and 26 million are adults unmarried or childless.

2. Not only race existence but also race progress devolves upon the family. The hope of the race is in the improvement of the rising generations, each of which should be healthier, wiser, better and happier than the preceding. The parents, because they have the major influence over the children during their formative period, must be held primarily responsible for the quality of the succession.

3. Every child for his own good, for the common good, and for the good of the future generations, should be well-born, well cared for and well educated. Marriage and parenthood are a fundamental privilege and obligation to all adult persons who can secure these three qualities for their children.

4. Marriage and parenthood in the case of persons who lack physical, mental and moral health, or adequate resources, and who do not give careful consideration to what parenthood involves for themselves and their offspring, are to be discouraged by public opinion, and when necessary, prevented by law.

5. On the other hand, marriage and parenthood in the case of persons fitted to be parents, and a fuller parenthood in the case of such persons already married, is to be urged on the ground of every social and moral-religious consideration, by all people and institutions that are engaged in promoting human welfare.

6. The disposition of many parents to relinquish to the school, the church and other social agencies the whole formal education of their children is a serious evasion of responsibility. The public educational institutions are provided not to relieve but to assist the home in its task. The reconstruction of the home on a scientific educational and sociological basis is of immediate and extreme importance.

7. On account of the long course and great expense of higher education, the prolonged effort required for a young man to get well started in his business or profession, and the heightened standard and increased cost of living, the "social evil" continues to be a most difficult problem, many persons never marry, and those who marry late have small families.

8. Business and pleasure for men, society and amusements for women, the schools for children, the lightening of domestic duties, the convenience of the telephone, the increase of available money, the larger freedom and opportunity of the city tend to the reduction or disintegration of family life, with moral injury both to parents and to children.

9. It being a primary function of the church to maintain, interpret and impress upon society the highest moral-religious ideal, it is the duty of the church to understand the biological and moral-religious

significance of the family, and to promote its highest attainment in all respects. The conditions which make for the failure or disruption of the family need intelligent treatment in accordance with modern ethical, sociological and technological science.

REV. WILLIAM H. BOOCOCK, Ph.D., First Presbyterian Church, Buffalo, N. Y.:

Current moral standards as to the family can be ascertained only by a study of the family life of today. Such a study shows that, while there are many and diverse types of family life, the conditions of all family life are changing under the operation of certain well-defined economic and intellectual forces. That these forces will prove in time to be highly beneficial to the family may be granted, and yet their first effects, as seen in the postponement or neglect of marriage, in the increasing frequency of divorce, in the industrialization of women and children, in the failure adequately to safeguard the physical and spiritual rights of the child, and in the decline of family religion, cannot but be deplored. Many of these evils are due to individualism, which in proper measure is a benign principle, but when carried to excess leads to the breaking of all social bonds. The point we wish now to emphasize is this: Not merely that these conditions exist, but that current moral standards as to the family permit them to continue without effective protest or adequate social penalty. Many have become confused as to the true aim of human life and as to the true functions of the family. But, many others, accepting the evolutionary conception of life and instructed in the scientific knowledge of the time, have seen the light, and find the key to the new era in the words of Jesus, "I am come that ye may have life, and that ye may have it more abundantly."

CURRENT MORAL STANDARDS IN BUSINESS

FRANK CHAPMAN SHARP, Ph.D.,
Professor, The University of Wisconsin, Madison, Wis.

This paper deals solely with the competitive system as it exists in the industrial world of which we are a part. Any outlook into the future is forbidden by limitations of time, as well as by the wording of the subject set for consideration.

Broadly speaking, the present-day business and professional world is ruled by competition. This statement holds not merely for the relations between a man and those whom he calls his competitors, but also for his relations to his customers and his employees. In each of these relationships the rule which is almost universally followed is: Get as much and give in

return as little as possible. Broadly speaking, the only limitation which the man of character thinks of placing upon himself is the refusal to use force (in its ordinary gross sense) and fraud. In a few forms of business and in the professions the struggle between competitors may indeed be merely incidental; that is, there may be no overt attempt to get customers away from another by direct solicitation. But in providing superior service, the lawyer or physician is making use of the most efficient means in the long run which could possibly be desired to injure the trade of his fellow lawyers or physicians.

No escape from this law of competition seems possible in the existing economic system, because we have at present no way of determining what is a fair price for labor or commodities, except by discovering what people will offer for them in an open market. The mediæval moralists thought a fair price could be determined by using as a basis the cost of production, where every one whose labor entered into the product was paid enough to enable him to maintain that standard of life into which he was born. But this solution, apart from a number of other serious objections, assumes the existence of a caste system and of a standard of life in each of these castes which could justly be regarded as satisfactory. Such assumptions no thoughtful person would accept today. As a matter of fact, even a public utility commission, deliberating as to what constitutes a fair rate for a given kind and amount of transportation, uses the competitive principle. The compensation for the service, it decrees, must be equal to that in similar lines of business, where the amount of capital required, the amount of intelligence and skill employed, the amount of risk incurred, etc., are the same. But by "similar lines" are meant lines in which free competition still obtains. Indeed the standard adopted is often formulated as follows: Fair rates are those which are just high enough to attract the necessary capital.

Nevertheless the preceding statements, put in these unrestricted terms, will give, and ought to give, moral offense. They seem to assume, and taken without reservation, they do assume, the point of view of the Greek philosopher and the Roman lawyer, that trade is a part of life with which morals have nothing to do. If so, then morality can not object when the strongest competitors unite to put an end to competition in order that their economic greed may have free rein. Such a

conclusion would be tolerated neither by public opinion nor by law. We all recognize that there is such a thing as oppression of employees, sometimes also of employers, and that, quite apart from the use of force and fraud, there is an unfair as well as a fair competition. After all we are back to the problem of the mediæval moralist: What constitutes a fair price? How shall we solve it?

We must answer that those forms of competition and that amount of competition are morally justified which make for the interests (in the broadest sense, of course), of society as a whole. That competition is immoral which does not contribute to that end. It is right for one railroad to invade the field of another, for one merchant to attract to his own doors the customers of another, when the results will be a net benefit to all concerned. Otherwise such action, as tending to injure one's fellow-men, is morally blame-worthy. Observe how, from this point of view, the spirit is everything, the letter, nothing. The operator upon the stock or produce exchange is morally entitled to his profits if it can be shown, as it doubtless can be, that such exchanges perform an important public service. The gambler at the faro table, playing a game superficially like that of the stock exchange, is worthy of condemnation on precisely the same principles. Again exceptionally high prices for exceptionally good services are justified because, or in so far, as it is desirable that standards of service should be raised to the highest point. And the recipient is not morally required to refuse these higher remunerations out of generosity. For all that we do helps to fashion public opinion, and it is not desirable in the present state of human nature that public opinion, any more than law, should prevent men from reaping exceptional rewards for services requiring on the average the maximum of exertion. Thus it would ordinarily be a mistaken generosity that would lead an inventor to refuse to patent his invention and to profit by the patent. To accept any return, however, beyond that needed to keep the springs of industry duly tense in one's field of industrial activity is to seize that which is, properly speaking, the property of the community. The just return for my services or for the goods which I offer for sale is thus that which I obtain in the open market when the conduct of my business is being regulated by considerations of what will make, under the given conditions, for the best interests of all concerned.

When we declare the interests of society to be the standard of right in the field of competition, we do not mean merely the interests of the consumers. Many a poor family is served by being able to purchase garments which represent the very lifeblood of those who made them. Where the interests of two parties conflict in this way, we must strike a balance as best we can, and decide in favor of the greater good. This greater good will always require that wages in no employment shall drop below the point where a family can be brought up in health and vigor and with such opportunities for education as will best prepare the children for useful service to the world, alike as workers, as parents, and as citizens. The employer who pays lower wages than this is guilty of wrong-doing, unless to pay more would make it necessary for him to close up his business. In the latter case it becomes his duty to seek to obtain an agreement of employers which will make a higher standard of wages possible. In the event of failure recourse ought to be had to the state. Laws determining the hours and other conditions of labor, and setting a minimum wage, are based upon the principle that what is requisite for the general welfare is just, and that, in principle, justice may always be enforced by law when it can be obtained in no other way.

Thus may the spirit of service moralize the conduct of what looks on the surface to be mere war. Competition, in one point of view, *is* war, but it is a war or struggle for the privilege of serving. The struggle is—at any rate, in large part—an indispensable element of the industrial system, because of the moral imperfections of human nature. The spirit of service, on the other hand, represents the higher element which must become, and, very slowly but surely is becoming, a more and more dominant factor.

One of the greatest obstacles to the recognition of its claims is the very widely accepted view as to the limits of our duty to others. Practically everyone admits that in the pursuit of individual gain we may not injure another except in self-defense. On the other hand comparatively few persons regard positive service to their fellow men outside of the circle of their families and perhaps their friends, as really obligatory. As against this view the ethicist must insist upon what is at once the most original and the most fundamental feature of Christian morality, the truth, namely, that positive service is in principle equally obligatory with the refraining from injury.

From this point of view one regards his vocation, not as a field where he may do precisely what he wills, but where he is under an obligation to serve his day and generation as he has opportunity and ability. From this point of view one has a measure at the same time of his own rights and of all the other moral factors in the competitive struggle. Where corporations or individuals refuse to carry on their business, whether with their customers, their competitors, or their employees, in accordance with this principle, the state is justified in using its power to regulate the conduct of such business. And its right to do so is based upon precisely the same grounds as its right to prevent breach of contract or theft.

PROF. C. W. VOTAW, The University of Chicago:

1. Business is that portion of human activity which is directed toward supplying the material needs of humanity, as education supplies the mental and moral needs, as art supplies the esthetic needs.

2. Business, in its task of supplying to men the material things which they eat, wear or otherwise use, undertakes: (1) to produce, extract, collect, manufacture or prepare these material articles; (2) to transport them to the places where they are needed; (3) to dispose of them to the persons who need them.

3. This three-fold task of business being necessary to human welfare, the men engaged in business are rendering a fundamental service to their fellowmen, and are themselves entitled to obtain well-being in the performance of this social function.

4. The social order should exclude all kinds and methods of business which do not positively promote the human welfare of all persons involved in and affected by it.

5. Commercial advertising, display and the manipulation of fashions which induce people to purchase dress, furniture and other commodities beyond what they actually need, exploiting the inclination to competition, extravagance and vanity, should be socially controlled in the interest of sense, economy and attention to the higher ends of living.

6. The profits of business to those engaged in it should be regulated by society, on the principle that these profits should be in proportion to the amount and quality of social service rendered. The accumulation of material goods in the hands of a small number, while a large number are in essential want of the higher well-being that material resources will provide, is unethical because anti-social.

7. All material goods acquired by individuals are to be held and used subject to the common welfare, and the distribution of these things should be made to each according to the nature and measure of his need for personal well-being in the service of the largest possible social good.

8. Since, in many existing business situations, the individual cannot by himself adopt and maintain a higher ethical standard than

those men with whom he competes, the improvement of business standards and practices must be brought about by conference, agreement and joint action.

9. This improvement is to be brought about mainly from within, by the higher ideals and efforts of the business men themselves; it can, however, be promoted from without by the pressure of public opinion and by the control of social legislation.

10. Personality in individuals and in the race being the highest kind of existence, material things are to be regarded and used solely with reference to the development of personality. Business, which acts for all in securing and providing these material things, is to adopt this attitude toward them and is to maintain such standards of action as shall keep the material resources subject to and promotive of personal attainment, the highest human well-being of every member of society.

MR. L. WILBUR MESSER, General Secretary of the Young Men's Christian Association, Chicago, Ill.:

1. Business interests increasingly recognize the principle that honesty is the only policy, and that fair dealing is the basis of permanent success.

The law of competition and the demand for publicity have resulted in the adoption of higher moral standards and the recognition of the principle that only those concerns permanently prosper which honestly serve the public.

2. Efficiency in producing satisfactory results commensurate with capital invested is a fundamental requirement of modern business. Officials and employees are required to give full value for compensation received.

3. Higher standards of character are required of officials and employees who fill positions of trust and responsibility. The ethics of modern business require recognition of the economical principle involved in a sound body, a trained mind and a pure moral life.

4. The last decade has developed improved fraternal relations between employer and employee.

Good business is based on the ethical standard that human rights must be recognized.

Fraternalism rather than paternalism is vital to the permanent success of welfare activities. This type of industrial democracy is gaining through a growing disposition to recognize the mutual rights and needs of both employer and employee.

5. Business corporations are realizing their relation to society and are responding to opportunities for support and service in movements for social betterment.

The present-day demand for civic, social and industrial regeneration is shared by capitalists, laborers and social workers.

Selfish exploitation by business interests, and foul or unfair means to secure personal advantage by unscrupulous labor leaders and their hirelings, are alike condemned by intelligent and thoughtful citizens.

HENRY F. COPE, D.D., General Secretary of the Religious Education Association, Chicago, Ill.:

If by "moral standards" we mean rules of conduct accepted for the regulation of a class or a section of society, the business world is increasingly recognizing the validity of such regulations (due to growing complexity in all social relations, growing sense of inter-relatedness and consciousness of the commercial values of the virtues). Honesty, reliability, truthfulness, fair dealing are the common standards of business. But they are *class* standards, largely; they apply as between business men.

If by "moral standards" we mean standards determined under a consciousness of personal relations embracing the universal social order, then modern business is simply unmoral.

The business world is organized on the creed of mutual confidence, based on good faith and honesty amongst the class known as business men. Nowhere can we find a class upon whose word more implicit reliance can be placed than in those "business men."

But rarely does any man conceive his industry or merchandising as having personal and moral relations to the whole social order. It is not yet interpreted in terms of universal personality.

An adequate moral standard for business in this age would arise in a view of all living, of the universe itself, as having its ultimate aim and meaning in personality, the interpretation of life in spiritual values, a recognition of one's business as related directly, not alone to other business activities, but to personal human welfare; and a direction of business—not as an end in itself—but as a tool for personal-social development. There is a feeling after this, evident in the devotion of business men to philanthropic service. But men must see this service as a program, not a project of patching humanity, and as a vocation, not an avocation, a vocation to be followed by the organization of business so that it may serve the highest good of all. Efficient ethical adjustments filter down through the whole commercial and industrial organization when this aim becomes dominant.

By the attitude of homes, teaching in schools, prophetic voices in press and pulpit men must be grown to take their work, toil, administration, what may be, as the path by which they elect to serve the common good, money-making as the means of man-making. Education must mean finding oneself in getting ready for service, and business the chance to realize one's religion.

PROFESSOR THOMAS C. HALL, D. D., Union Theological Seminary, New York:

The really important ethical question now uppermost in dealing with the morals of business is the possibility of carrying the morality of the family into the realm of commercial exchange. Competitive commercialism has as its incentive private profit, and for the attainment of this profit possession of the productive machinery is the shortest road to the goal. Hence the productive machinery of society is made the prize of a competitive struggle which excludes the morality of the family with its co-operative instinct and its recognition of the rights of each member of the family to the satisfaction of the highest needs, and the duty of each member of the family to contribute to the family

peace and prosperity to the largest possible extent. The two types of conduct are diametrically opposite; they involve fundamentally a different purpose, and sooner or later one must yield to the other. Today the moral question is which type of morality has actually most promise for human life and how shall the type that thus promises most be given its largest control. The outcome of the struggle in the life of a good citizen is at present generally an unsatisfactory compromise yielding neither the highest results of open, fearless, ruthless competition with its extermination of undesirable types, nor on the other hand, the possible fruits of a co-operative spiritualized morality in which the gains of the family group would be the foundation of a new social organization. This latter outcome involves large faith but it is a question whether the demands on faith are larger in the one case than in the other.

PROF. E. O. SISSON, The University of Washington, Seattle, Wash.:

In a recent city primary election on the Pacific coast the high candidate polled almost 40 per cent of the total vote, while his nearest competitor had less than 23 per cent; yet the first man makes his campaign on an "open town" policy to "help business," while the second declares unqualifiedly for law and order; the personal reputations of the two men are about as contrasting as their politics; moreover, the third candidate was a "conservative" business candidate of excellent character and policy. It is absurd to deny that the 24,000 people who voted for the open town candidate include large numbers of the respectable and representative people of the community. This is only one tragic instance of the manifold conflict between morals as taught and as practiced. What are the educational inferences? Space permits only three, which are possibly not even the most important.

First, education, in school and out, evidently leaves a vast proportion of our people so ignorant of social and economic truth that the political shyster and the vice speculator can hoodwink them by the thousands with such silly superstitions as this notion that ignoring the laws and conniving at vice can "help business." Only a thoroughgoing revision of the content and spirit of the whole curriculum in the interest of social intelligence can remedy this.

Second, education needs to make diligent search for the fundamentals and avoid disputed details; one need only consider much of the teaching concerning tobacco and liquor to realize how the school may get into a losing conflict with the home in which the pupil now lives and the world into which he is soon to enter. Possibly we need here to heed those remarkable words of Jesus to his disciples, even after he had held much intercourse with them: "I have many things yet to say unto you, but ye cannot hear them now."

Finally, education may pull its best on one side of the whiffletree, but social and political uplift must be hitched to the other or nothing will be achieved. As things are, the slender tissues of school and church morality are too often bruised by the harsh and heavy pressure of the

world's standards and exactions. Whoever desires better education must be actively for social betterment.

PROF. SAMUEL T. DUTTON, Teachers College, Columbia University, New York:

I choose this one of the three topics named, for the reason that the business world seems to reflect more fully and adequately the current moral standards. If men in their various commercial industrial relations are fair-minded and honest, there is good hope that in their homes they are trustworthy and faithful, and as citizens, stand for good government.

There is reason to believe that the average man has self-respect, and either out of regard for justice and right, or because he desires a good reputation, intends to deal honorably and squarely with his fellow-men. It may be assumed that the average wage-earner is faithful and honest in his work. Even if the union to which he belongs is making a vigorous campaign in the attempt to secure fairer conditions in respect to wages and hours of labor, he performs his duties about as faithfully as though full justice had been secured. Among employers of labor there are two classes. One class wishes to deal fairly with the employed, but is so oppressed by the demands of directors and stockholders and changing economic conditions, that it is forced to keep down expenses as much as possible. The second class has only one aim, and that is to make as large profits as possible; its moral standards are low; if the voice of conscience is heard, it turns a deaf ear. There is reason to believe that the general demand for a more equal distribution of profits is receiving more attention than ever before.

There is reason to believe that in the whole field of business where buying and selling are involved, there is a higher standard of honesty than formerly. As a rule, there is one price, and not an asking price and a selling price, as formerly. Tradesmen are found ready to correct errors, even if made by the buyers, and to take back goods if found defective. The vast extent of the credit system in a great city like New York, indicates that there is a high degree of confidence and security.

The manifold undertakings whereby great corporations are establishing social centers, Christian Associations, schools, hospitals, medical care, means of recreation, profit-sharing and pensions for their employees, is evidence of a progressive movement toward a realization of human brotherhood, and is prophetic of a day when in commerce and industry there will be mutual trust, co-operation and peace.

CURRENT MORAL STANDARDS IN GOVERNMENT

THEODORE GERALD SOARES, Ph. D., D. D.,
Professor, Religious Education, The University of Chicago.

Current moral standards in government may conveniently be discussed under the following topics: the theory of government, the significance of the public service, the public revenue and property, the principles of political opportunism, the relation of government to commercialized vice, the standard of efficiency, the positive crime of neglected duty.

1. *The Theory of Government.* Our present theory wavers between the *laissez-faire* and what is usually called paternalism. We are very slowly realizing that government control of anything is not, to a certain degree, an impertinence. The interference may unfortunately be necessary; but the necessity is to be deplored. There is a widespread feeling that people ought to be left alone to do as they please. As a reaction against this very unsatisfactory view of the nature of government we are swinging to the opposite extreme, that government in some sense is to take care of us, to protect us from ourselves and from one another. The feeling at the bottom of this idea is that a benevolent despotism is, on the whole, the most efficient form of government, and we must approach it as nearly as our democracy permits.

We must advance to a fraternal view of government. Paternalism is not needed by freemen, nor is government a mere necessary evil. Government is the expression of our collective fraternalism. We are combined for mutual protection and mutual advantage. There are a thousand things that all of us who are well meaning do not want done, so collectively we refuse to allow them to be done. There are a thousand things that we all desire should be done. So collectively we do them. All regulation of trade and industry, all supervision of manufacture, all inspection of plants and products, arise from our mutual desire that everything shall be well ordered, and that no one shall disturb the system of production of good articles under good conditions by obtaining any surreptitious advantage through violation of the duties involved in manufacture and industry. So far-reaching are the possibilities of this fraternal activity for mutual protection and advantage

that it may almost be said that the government is best which governs most.

2. *The Significance of the Public Service.* There must grow out of the idea of government as an instrument of fraternalism the very important conception that the agents of government are not officials but ministers. We are still cursed with officialism, the essence of which is the idea that the official has a sort of right to look after other people, whose business in turn is to hold him in awe and to obey. Public service is a ministry. Police duty, inquisitorial interference, issuance of orders, are the slightest part of such a ministry. It is properly suggestive, co-operative, remedial, obedient to the popular will, concerned for the public interest, retiring and not arrogant. Our fraternalism would become an unbearable bureaucracy without this high ethical standard of public ministry.

But the public service is more than a ministry, it is a trusteeship. This we are very slowly learning. There is still a large number of our people who look longingly at the far-off public service, to which they may not aspire, as the comfortable job with easy demands and many perquisites. Little wonder that many who hold the offices share the same view.

We have gained something. We are quite prepared to oust the man who says that he did his work before the election. Our ethical standard today condemns bribery and many forms of graft. But we still tolerate without serious objection favoritism, pull, private advantage derived from public undertakings. Why should not the friend of the administrator place the fire insurance? The relation of the mayor or alderman or congressman or judge is a competent fellow and should be preferred for the fat vacancy. Receiverships ought not to go out of the family. Public contracts may be given to friends. The great possible development of fraternal government for the good of all is halted because our ethics of trusteeships are not high enough and we scarcely dare to increase the opportunities for special privilege.

We need to proceed to the agreement that whatever falls short of strictest trusteeship is nothing but venality. Bribes are not only made with gold, and perquisites of every kind have a common character. The very simple ethics of public service laid down by John the Baptist, "Be content with your wages," is absolutely the only safe ground for us to occupy.

We must make the wages good enough and develop our scorn of venality wide and deep enough to ensure the standard of trusteeship in public service.

3. *The Public Revenue and Property.* Our ethics of taxation are not high. We do not seriously endeavor to distribute with fairness the public burden. We invent schemes to get enough money for the public service. Then each individual and corporation seeks to escape. It is considered victory to raise taxes from some source that does not hurt ourselves or our friends, and it is a clever piece of business to escape taxation in any manner possible. The whole subject is so involved in intrigue and manipulation by special interests that honorable men find themselves at one with ordinary tricksters in their satisfaction in eluding taxes. We shall never have a vigorous public life until each of us willingly pays his due share of the public expense. It has been demonstrated in simple fashion that this is possible by the cheerful payments without compulsion to local improvement associations. But the willingness to pay can never come until there is justice in the levy. The fundamental need is a simple and general system of taxation, which no one may elude, which takes account of all considerations of public burden and advantage, and which is devised without regard to special interests, however powerful. The system requires the expert knowledge of the economist, but the demand for it is a matter of public conscience.

Our ethics of expenditure are no higher than our ethics of taxation. Money is necessarily raised for public purposes in enormous quantity in our vast land. Men accustomed to small personal affairs are elected to appropriate millions. And, spite of our grumbling, public money comes very easily in America. Our foolish systems are so arranged that we do not know how much we are paying. It is hidden in our rent, and food, and clothing. So we are not as a people deeply concerned about the sin of extravagance. The "pork barrel" is a joke. Honorable men besiege aldermen and congressmen for local improvements without regard to the larger interests of the city or the nation. We must come to a keener conscience about the sacredness of the public revenue. And of course this is still more true as regards the political use of public money.

The need of the rapid development of our country, which has caused the vast private exploitation of our public resources, has tended to make us regard somewhat lightly the waste of

public wealth. It is again part of the fine conception of fraternalism in government that we shall be keenly solicitous that the great resources of the nation inure to the benefit of all the people, particularly to those least privileged, and also to the generations that are to follow. And here again, anything short of strict trusteeship is only venality.

4. *The Principles of Political Opportunism.* Democracy is in the nature of the case government by compromise. Only an absolutism can be self-consistent in the carrying out of ideal policies. Democracy is a recognition that no one knows infallibly what is best, and that we must therefore proceed in accordance with the consensus of opinion. This is true with regard to men and to policies. We may not be able to agree upon the best man for a place; we must elect the best man upon whom we can agree. We may not all have the same ethical standards, or the same political, social, economic opinions; we must be satisfied with the best that we can get. The irreconcilable, who must have his own way or nothing, has no place in a democracy.

Further, party government involves compromise. We shall not find a party exactly to our taste, nor one with whose platform we can absolutely agree. We must make compromises and concessions. We must keep the party together and promote its efficiency.

All this means political opportunism. But the limits of compromise are the limits of honor. It is our shame that we defend the election of unfit men and the adoption of unjust policies on grounds of political expediency and party necessity. We allow our leaders to secure desirable legislation by according favors to party bosses. "Log rolling" has been considered clever. The very difficulty of drawing the line between legitimate and illegitimate compromise makes the maintenance of a high ethical standard supremely important. Very insidious always is the plea, "To do a great right do a little wrong." But the answer is inevitable, "It cannot be. . . . Many an error by the same example would rush into the state." We have not yet understood the cost of a sound political ethics. It may be necessary for parties to be defeated, and for men to lose office, and for good policies to be delayed rather than truckle to iniquity and accept the dictation of bad men.

5. *The Relation of Government to Commercialized Vice.* The foundation of American democracy by men of the highest

standards of personal morality has given a tone to our legislation on the subject of vice, which our later very un-Puritan development has not been able to lower. At the same time the prohibitions have been largely ignored. They have not been allowed to become obsolete, but have remained operative for purposes of police regulation and the lowest forms of blackmail. And we have supinely allowed police and municipal administrations to determine the extent to which they should be enforced. We have been content with weak protests while a great vice trust has arisen for the commercial exploitation of our youth. The current moral standards of legislators and of voters are shamefully low in this matter.

We shall have to distinguish between the enforcement of personal morality, which is not very much the affair of government, and the absolute suppression of organized and commercialized vice, which is our manifest duty. All the resources of our power ought to be exercised in the annihilation of the monstrous brigandage which preys upon female virtue, and which has produced the slavery that is our supreme disgrace.

6. *The Standard of Efficiency.* Current ethical standards of efficiency in government leave much to be desired. We hear constantly of the importance of a "business administration." Nothing could be better. But unfortunately it often means an administration that gets things done for our momentary comfort or interest with little concern about what else may be done or left undone. Serious business men will say of a mayor who was an ally of the vicious and criminal politicians, but who kept streets clean, reduced telephone rates, improved street car service, that he gave the city a good administration. In national politics also the final question often seems to be, "What will be the effect upon business?"

We must come to see that no government is efficient that lowers the standard of public morals or lends aid and comfort to the internal enemies of the republic, and that no business success can atone for injustice or fraud. We need an education that will give us to see that in the long run all efficiency is dependent on morality.

7. *The Positive Crime of Neglected Duty.* Our current ethical standards make altogether too great distinction between the commission of unworthy acts in legislation and administration, and the simple neglect of duty whether it be through carelessness, personal interest, fear of giving offence, easy-

going preference for the *status quo*. So entrenched evils remain untouched, unseen combinations carry on their work of spoliation, frauds and iniquities flourish. We hold our representatives to some account for what they do, but easily overlook what they do not do. The law does not so regard trustees. Criminal neglect is a very definite offense. What can be done ought to be done, and if we do not insist upon it we are partners in the neglect. The carelessness of the people has bred the carelessness of the official. We are in serious need of education in the significance of our corporate duty as voters and citizens, and of the true nature of the sin of omission at the polls or in the place of official trust.

PROF. C. W. VOTAW, The University of Chicago:

1. Actual and full democracy being the choice of the American people, it devolves upon all adult persons who can vote or otherwise influence the administration of public affairs to become well acquainted with the principles, methods and conditions of government, to obtain adequate information respecting officials and candidates for office, and to act intelligently, continually and forcefully for good government.

2. The aim of government should be to maintain the social order and to administer the public affairs on a common plane, in such a way that justice will be done to every member of society, understanding this to mean an adequate provision for the health, education, achievement and happiness of all according to their respective needs for the attainment of the highest personality in the rendering of the best social service of which they are capable.

3. Government office should in no case be regarded as a money-making business, but as a social service. The salaries of public office should be made sufficient to meet the proper expenses of acquiring the position, performing its duties, maintaining the appropriate standard of living, and accumulating a reasonable surplus. Thereupon public supervision should prevent all perquisites, bribes or other indirect emoluments of office. Incompetence, graft, dishonesty and exploitation in the administration of public affairs must be charged to the indifference or the inaction of the citizens.

4. All public revenues required by municipal, state and national government for the administration of society and the promotion of the common welfare should be secured by equitable direct public taxation. The accounts of receipts and disbursements of all these revenues should be kept, audited and annually published by the government, in order that the public may know exactly how its money is used and may prevent dishonesty or waste.

5. Our judicial system, since it exists to effect justice (see No. 2) among all the people in all their social relations, is to be administered solely and directly for this practical purpose. Because recent social changes have rendered past law to some extent inapplicable and inadequate, and since it is a long, elaborate undertaking to secure the needed

modifications in constitutions, statutes and legal customs, it is obligatory upon all judges to interpret all law by its intent rather than by its letter, in order that full prompt justice may in every case be done according to the known social will.

6. Successful government "of the people, by the people, and for the people" requires (among other things): (1) That public opinion shall be carefully and thoroughly developed in behalf of all good measures for social order and justice; (2) that municipal, state and national legislation shall be formulated and enacted for the control of all public situations where it can be effective; and (3) that such legislation shall be widely, actively and persistently supported by the people as a whole for securing its proper enforcement.

THE THEOLOGICAL SEMINARY THE LABORATORY METHOD IN THE DEPARTMENT OF RELIGIOUS EDUCATION

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The primary function of a theological seminary, as I conceive it, is to prepare men for the skillful performance of certain functions. Skill is the central necessity; knowledge must be treated as a means of attaining skill. This proposition should not be understood narrowly, however, for the highest skill must depend, in the long run, upon broad knowledge. Theory and practice, in short, need to be brought together in any thorough-going scheme for the production of a trained ministry.

We are beginning to see how this can be done in the department of religious education in the theological seminary, but it can hardly be said that thus far we have made more than a good beginning in the application of our knowledge. As an indication of what we are working toward, rather than as an assertion of attainment, I shall briefly describe methods now in actual operation at Union Theological Seminary.

In brief, we provide for three phases of training in religious education. *First*, we have certain courses, as Psychology of Religion and Theory of Religious Education, which aim to develop breadth and depth of thinking concerning the problem of religious education. *Second*, we have courses on the Sunday school and the training of Sunday school teachers, which aim at critical analysis of actual institutions and pro-

cesses. *Third*, we have made a beginning of observation and practice work. The remainder of my remarks will concern chiefly this third phase of our work.

In the course on the Sunday school our students, after considering the history and general theory of the Sunday school, undertake a direct study of curricula and also of the methods represented by the actual lesson helps. In order to sharpen appreciation of the problems involved, every student is required to make a plan for a year's work, to select the lessons for one quarter of the year, and to make a plan for teaching one of these lessons. The student must give his reasons for his selection of material, and he must show why he regards his selection as better than others that are now offered. The purpose of this exercise is to enable the student by actual wrestling with a definite problem of a particular Sunday school grade to understand both this grade and the value of the graded lesson material now on the market. I could easily give evidence to show how vital such an exercise becomes with the students.

In this course another requirement is the observation of Sunday schools in accordance with a definite plan. In fulfilling this requirement, students commonly undertake to work out the present problems of a particular Sunday school. These problems are analyzed, and solutions are sought, in the light of the history of the Sunday school, in the light of the most enlightened practice, and in the light of educational theory. In addition, a great deal of observation work is done in Sunday schools of the modern type, particularly in the Union School of Religion—a Sunday school maintained by the seminary in its new buildings.

This school gives steady employment to six seminary students, and in addition it furnishes a present body of objective material for study by all the students. The vitalizing effect of having a Sunday school as a regular part of the seminary life is unquestionable. We have a special library of religious education surrounded by the class-rooms of our Sunday school in such a way that one can hardly consult a library book on religious education without having his attention turned immediately to the methods of a modern Sunday school. All the rooms opening from the corridor that leads to our library of religious education are devoted to religious education, and to that only. Here is our kindergarten room, and here are rooms

with equipment for the first, second and third grades. Thus, our special arrangement itself presents to the consciousness of our students the unity of theory and practice at which we aim. Many of our students who are employed in Sunday schools round about as teachers, superintendents or pastors, make their own Sunday schools or classes an object of special study and practice, and the results are embodied in papers submitted to the instructor for criticism.

A similar method is pursued in the course on the training of Sunday school teachers. This is a new and tentative course. The purpose of it is to prepare ministers to do the actual work of teacher training in the most thorough-going way. We therefore canvass both the material and the methods for teacher training, working out courses and plans as we go along. Every student in this class is required to prepare plans of his own, to show what material he would use and how he would use it. These plans are then criticized by the instructor. In addition, various students actually start teacher training classes in their own Sunday schools, and report upon the results as the course proceeds. It would be difficult to overstate the vitality of interest on the part of the students in a course like this. Men and women are always ready to present results of their own experience, and thus the real difficulties, and often the best solution, are brought out in a vivid way.

Further, in connection with the teacher-training campaign of our County Sunday School Association, employment has been secured as teacher trainers for several of our students. In this way class study is brought into close relation with the organized Sunday school work. Our men are learning how to co-operate with their local associations and with the state and national organizations.

An additional item of considerable importance is the opportunity which our students have, of attending the courses on criticism and supervision of teaching in Teachers College. Several of our men have taken part in exercises in the study of actual teaching processes in day schools of the highest grade, and the results of this study have been applied directly to the analysis of Sunday school procedure. The general result (I think, the invariable result) is increased appreciation of the possibilities of the Sunday school, and it certainly tends to give specific and practical direction to the work of these men in any Sunday school with which they may be connected.

It should be understood that much of this work is tentative, and must be so because of lack of precedents. There is undoubtedly room for future development in the same direction; for instance, why may it not become possible for theological seminaries generally to provide skilled supervision of the work of their students in the churches round about? Why should not every theological student be constantly doing laboratory work of one kind or another in the church with which he is connected, either as member or as employed worker? I believe that the adoption of a thorough laboratory method in this and even other departments will not only not depress the scholarship of any institution but will even tend to vitalize it.

The ability to deal in large generalities does not seem to me to constitute of itself sound scholarship. There must also be power of critical analysis, and I know not how this power can be acquired without actual experience of some of the particulars concerning which generalizations are made. I find that the laboratory method requires my students to sharpen their psychology far beyond the standards of the college course in psychology. It requires them to deal with some of their philosophical and theological concepts in a definite, analytical way that tests one's grasp as few things can test it. I have found this laboratory work stimulating the students' study of the Bible. A student said to me not long since that he was getting new insight into the Bible simply by studying its use in the Sunday school. I am therefore convinced that as a result of employing this laboratory method, the students' attitude toward various branches of theological study will become more scientific, and that a new motive will be found for broad and thorough scholarship.

The effect upon the parish work of our ministers cannot be doubted. The minister who is thus trained will be able to enter into the life of his Sunday school not as an outsider, but as its most vital and progressive member. He will be able to understand what he sees and hears. He will see where defects exist and just what the defects are, but the concreteness of his own study will save him from merely negative criticism. He will find himself called upon to show just how reconstruction can be effected, and he will have some definite practical knowledge to apply to substantially all types of practical problems. It would be easy to give instances of the thoroughly vitalizing influence of such a pastor in a parish. Further, it

would be easy to give examples of the reaction of such study of the Sunday school upon other phases of the minister's work. This empirical, analytical, practical approach to parish problems helps with sermonizing, and of course it helps with many parish problems.

In short, the laboratory method of studying religious education in the theological seminary results not only in promoting practical efficiency in the Sunday schools, it promotes also genuine scholarship in several branches of theological study, and it helps the minister to solve various parish problems besides those of the Sunday school.

MINISTERIAL PROFESSIONAL TRAINING

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"Regarding the ministry as a profession, does the seminary give adequate professional training?"

The phrasing of the theme makes definition imperative.

First, it must be said that it is impossible to divorce the man from his professional efficiency. Pre-eminently what he is, makes or unmakes his power. Essentially then, complete adequacy is an ideal never fully reached. The minister is never made—he is always in the making. The true man, whatever his eloquence, his learning, his power over men, never fails to feel his own personal limitations. It is his constant prayer to be made more adequate to his calling by the gifts of divine grace.

Again, the seminary is limited by the human material in which it is compelled to work. It must take men as it finds them. And if it cannot make the stammering tongue eloquent, or the dull mind brilliant, or the petty personality great, those who find such defects in the minister of today are to go back of the seminary into the school and college, and the long perspective of heritage and the failure of human kind to produce the ideal man.

Again we cannot enter the discussion fairly without recognizing the noble effort in the best of our seminaries to meet the need of the day, and only limit of time forbids the detailed

exposition of the fine and efficient forward movements, through the enlargement of the curriculum, the adoption of laboratory methods, etc.

There never was an hour in our Congregational life, and doubtless the same is true of other denominations, when these movements were so remarkably in evidence, and with such promise of most fruitful and wide-reaching influence.

I have felt so deeply the delicacy and the importance of speaking to this theme from the pastor's standpoint, that I have called other pastors into conference, so that the brief word which I am now to speak represents the composite judgment of something like a score of men—of four different denominations, in widely variant environments—but all of them with an extended pastoral experience. They are among the best friends the seminary has. Some of them are serving on its Boards of Directors. These brethren, in friendly counsel, who have faced the problems of the ministry for an average of more than twenty-five years, come back to our beloved schools of the prophets full of profound gratitude for their service past and present, yet saying: Define more rigidly, and emphasize more cogently in the discipline of the curriculum and the atmosphere of seminary life, that preparation for ministerial efficiency is not less important than a noble scholarship. We believe that the seminary, with all its scholarly spirit and splendid personnel is still too much under the influence of traditional training—that it includes in the prescribed curriculum too much that must be at the best only incidental in the average minister's life; that it lays disproportionate emphasis on the field of pure scholarship; that it has a tendency to make men pedantic and to lead them to acquire "professional manners and professionalized ideals of their position, while they remain amateurs in practical efficiency."

Five supreme essentials for ministerial efficiency—aside from scholarship—the pastor would have the seminary keep pre-eminently in mind:

I. EFFECTIVE PREACHING.

There is no more pitiful waste in the ministry than a man of great soul and fine mind, unable to make people listen to his message because he lacks power for its presentation. And the pathos is increased a thousandfold if a proper care in the

preparation might have made him, if not a great preacher, at least far more adequate than he is today for his task.

In the competitions of modern life the minister must somehow compel people to hear him. Learning alone will not do it. The churches are not careless about scholarship, they need the man of the highest culture, but their primary demand is not: Is he able to translate the Hebrew text?; Can he decipher the hieroglyphs of Egypt?; or even, Is he acquainted with the doctrines of the early church fathers? They ask, first of all: Can he preach? "Is he a forceful herald of the Christ?"

The fault seems in part to lie in the fact that those who teach the art of preaching in our seminaries are sometimes men who are not themselves effective preachers. One of the wisest and most successful men, with unusual opportunity to observe young men in the ministry, goes so far as to say: "A man with a genius for homiletics could enlarge the preaching power of seminary graduates on the average fully fifty per cent."

II. THE KNOWLEDGE OF THE ENGLISH BIBLE.

Though he must know the literature of the world, the preacher is pre-eminently a man of one book. He must master its teaching, interpret its spirit, expound its laws, voice its message in vital power for the heart of man.

The seminary seems to assume a comprehensive knowledge of the Bible on the part of those who come to it for training; or to believe that the man may be expected to acquire this in his actual ministry. It is indeed well worth the while to give a man an intimate knowledge of a single book, with painstaking attention to minute exegesis, that he may have in his power an effective method of biblical interpretation. But we ask for a more adequate training in the mastery of the trend of the whole Scripture teaching. To give a man a smattering of Hebrew, which at least ninety-nine men in a hundred must lose absolutely after they get into their practical tasks, is inexpressibly less important than to enable him to gain a vital, practical ability in the use of the Scriptures in the tongue in which he was born.

To have studied one gospel and one epistle in Greek under a master, makes one grateful with every memory of the experience of those illuminating hours. But, without subtracting this, is it not possible to grant similar guidance, more than seems

now customary, in gaining insight into the whole Word of God?

To know how the Bible came to be is of great value, but of supreme importance is the knowledge of what the Bible is, and the ability to handle it effectively.

III. THE POWER OF LEADERSHIP.

First, let a man have himself so far in hand by the discipline of his course that when he faces the necessity of that original, creative work which every minister, however small his church, must meet, he will not be limp and helpless, but will be able to act with intelligence and force and constructive power.

Again, let his manhood be so thoroughly genuine that he shall inevitably make the impression that he is through and through a man among men; not a recluse, not a censor, but one who breathes the same air and meets the same problems as those to whom he ministers.

In this demand for virile leadership—perhaps the most urgent demand of our time—the seminary needs the most vital contact with those who have themselves achieved such leadership. Let it never fail to bring into its life in familiar fashion, strong, successful leaders of men in the actual work of the pastorate. Let it ask them not for learned lectures, but for friendly, intimate talk, warm with their personal experiences in fellowship with men, that they may impart, as far as possible, something of their own genius in executive management, in leadership of men, and in the gentle and gracious pastoral instinct, to those who are going forth to be shepherds of the flock.

Again, in an age thrilling with the social question, the industrial question, the great science of sociology ought not to be compelled to fight for a place in the seminary curriculum. The young preacher should have had major discipline in this great science, so that he shall be at least as much at home in meeting the problems of the rural community or the city slum as he is in the documentary sources of the Pentateuch or the history of the councils of the Early Church, and so that he shall know "the modern church child at least as well as the ancient church father."

IV. THE VITAL POSSESSION OF THE SUPREME MESSAGE OF THE GOSPEL.

The impression made by the recent graduate is often that he has given so much attention to minute textual criticism, or

to archaeological, or philological research, that he does not feel in any deep sense his commission as a minister of Jesus Christ.

We need men with souls aflame, kindled by the Spirit of God; possessed of a message which has transformed them, and with gratitude for which their lives are thrilling; men who walk with the living Christ and from him receive power to proclaim his redemptive message; men of such profound convictions as to human need and divine compassion that they go forth from the seminary crying, "Woe is me if I preach not the gospel!"

V. THE CULTURE OF THE SPIRITUAL LIFE.

The pastor believes that often the seminary takes too much for granted the spiritual growth of the young man in the years that he is within the seminary walls. Acquaintance with the Hebrew grammar, or the Gnostics, or even the Ante-Nicene Fathers, do not promote very distinctively the culture of his soul. The danger is that the atmosphere shall be too purely intellectual, and that the young man shall go forth with too little spiritual momentum.

The greatest contribution that Hartford Seminary made to my own life was not in the instructions of the class room, or in the treasures of the library, but it was in the atmosphere permeated with the deep spiritual experiences of the men of God, at whose feet it was my privilege to sit, and who lived in such intimate contact with the young men who came to them for help that their students could never lose the propulsive power of their leadership in things of faith. I wish I could believe that this was true of every seminary.

The average student of theology is crude in spiritual experience. Those three or four years ought to deepen profoundly his soul-life; and if the men who are set to teach say to themselves, or to the churches, that this is not their function, I think we should find in that very word the basis for the most searching criticism which could be uttered, and a confession of failure over which we might all exercise our prayer.

Because I am so grateful for what the seminaries have done, and are doing, because I believe that the theme is beyond all measure vital, I have not hesitated to speak with greatest frankness.

If the seminary shall reply: The program is too great, the demands are too large, we have not time, these essentials of ministerial efficiency must be chiefly the development of later years, the pastor would answer: "With all the limitations which we, with you, recognize, whatever else is forgotten or minimized, these prime essentials must be magnified."

THE MINISTER AND SCIENTIFIC ADVANCE

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Not very long ago in all Christian churches the Bible was believed to be the word of God in the literal sense of the term, but it is now treated by Christian theologians, by those Bible scholars who lay claim to being scientific investigators, as a collection of books of Hebrew literature, which is to be studied with the same methods and according to the same rules as any other literary products of ancient or modern times.

It goes without saying that thereby the Bible has not lost its venerableness, its sanctity, its significance, either in the churches or in secular history, for its several books are important milestones on the road of religious progress. They are documents containing evidence of how the human mind has groped after the truth, and we learn from them how man rose higher and higher from rung to rung on the ascending ladder of evolution.

All the civilized nations on earth possess religious books, and some of these books possess both philosophical depth and genuine piety, but the Bible contains the book of a peculiarly religious people, which for centuries has identified its religion with its nationality, and whatever else we may say, this people has become, by dint of historic facts, one main strand of the intellectual ancestry in the lineage of European civilization. What the Greeks are to us in art and science, the Jews have become to mankind as its religious leaders, our spiritual ancestors. The documents of their religious endeavor in bygone ages have come down to us, as a most precious inheritance, as a holy writ, to be revered with awe.

Indeed the Bible has become more truly sacred to us than it ever was, for now we understand the nature of its sanctity, while formerly our reverence was based upon a crude, indeed a pagan, conception of revelation. We have not lost the Bible. We understand it better; but we must not be blind to the change that has come upon our interpretation of its character. This change has been fully accomplished in theological circles, but its effects have not yet reached the pews, in fact, it is just now only beginning to take hold of the clergymen who stand

as yet outside the pale of science, and they are the majority in the field of pastoral work.

A goodly number of clergymen ignore the new conception and treat Higher Criticism as a product of infidelity. Some believe that there is much truth in the New Theology, but they are reluctant in acknowledging the fact. Others are on the fence and know not how to face the problem. They are puzzled; they have heard of the change, they know that many of the traditional views have become untenable, but they do not know what to do about it. They have the best intention to adapt themselves to new conditions, but feel uncertain what attitude to take and how far they should make concessions to the inroads of science.

When I venture to make a few comments on the influence which science exercises on religion, I keep in mind mainly that class of clergymen who are just affected by the change and feel it as an important crisis in the development of the churches.

The old method of dealing with such questions was to ignore the very existence of the problem, to deny the facts of the case point blank, to denounce the scholar who discussed the difficulties as an infidel or a child of Satan. A favorite and convenient way out of the dilemma was to take refuge in agnosticism by saying that science is too human and fallible, truth itself can never be obtained, so let us stay on the safe side and believe.

The old method of a suppression of the problem has been successfully applied in the Roman Church to Modernism, the result being that the leaven which might have leavened the whole lump has been carefully removed, and the old stagnation has been preserved; but I learn from Roman Catholics of Europe, that the end is not yet. The flames of enthusiasm in Modernist circles have been quenched but the fire is still smoldering under the ashes, and what will become of it depends on many factors—the life of the present Pope as well as the personality of his successor, and also on other affairs in the social and political development of the Roman Catholic nations.

Protestant theologians, and even those clergymen who, by disposition and preference, are not scholars but preachers, confining themselves to the practical work of their pastoral duties, are pretty well agreed that the problem is not to be avoided but must be faced, and that the truth should prevail.

We know that in the end the truth *will* prevail, but we may either promote the truth or retard it; and the latter need not be the attitude of a hypocrite, at least not in the present case, because the unscientific clergyman is still in doubt whether or not he can trust the scientist, the Higher Critic, the prophets of liberalism, and how far he can accept their results when he finds that there is something in their labors where their contentions can not be denied.

My answer to the question here raised is not intended to be of a specifically new nature, nor will I indulge in generalities, for I believe that every clergyman must for himself find the mode of adapting his pastoral work to the changes which make themselves felt through the influences of science upon religion. His relation towards his congregation is of an individual nature, and the needs of the several congregations are very different. Only this is to be borne in mind, that in giving unto science what belongs to science, we give to God what belongs to God. In so far as science is genuine, it is divine and the assured results of science are truth, which means they are a revelation of God.

The religious spirit consists in the sentiment of devotion, and our devotion can remain the same even if our dogmas and theological interpretation change under the influence of a deeper and more scientific insight. And the fostering of intellectual growth is a duty of every man.

Therefore, first of all, I would expect of every clergyman that he should endeavor to keep abreast with the progress of his profession. Every professional man, be he a physician, or an engineer, or what not, must keep posted on the new inventions in his specialty; why should the theologian deem himself exempt from a duty which is really a matter of course?

A preacher must know what the great lights of biblical research have discovered; he ought to know what Comparative Religion has to say about non-Christian religions, and what parallels exist between the sacred writings of other faiths and the Bible, and also how these parallels have to be explained, whether by a historic connection or on the assumption of loans made on either side, or whether they are due to the universal laws which determine the religious development of mankind in Asia as well as in Europe. The human soul is the same, and the social as well as other conditions are to a great extent also the same throughout the world. It would

therefore not be astonishing to find that the decimal system of numbers has been invented independently in several parts of the globe. Why should not the golden rule have been proclaimed independently by prophets of different nations, in China by Confucius, in Palestine by Jesus?

There are the strangest coincidences in religious legends and doctrines where there is no possibility of a historical connection, and where the theory of a loan is absolutely excluded. I will quote only one striking example. The Buddhist saint, Shinran Shonin, the founder of the "True Sect of the Pure Land," who lived in Japan more than seven centuries ago (1173-1262), insisted most vigorously on the doctrine that man can not save himself; he must rely on another and a higher power, on Buddha, and that salvation is accomplished "by faith alone." This very formula, "by faith alone," is literally the same as Luther's *sola fide*.

The influence of science upon religion appears at first sight to be negative, and the first duty of a pastor is to be constructive. He has to edify—to build up—the souls of his flock; he must strengthen them in temptation, comfort them in the grief of bereavements and establish them in the faith that righteousness is the only principle that can be adopted as the supreme rule of life. This is positive work, and I see no use in preaching any negativism or dragging the controversies of scientific speculation into the pulpit.

Here the first duty is one of restraint, perhaps even of omission. A clergyman who has grown liberal and has given up many beliefs of the old tradition, should *not* say that he no longer holds this or that view, but his proclamations should be positive. He should state what he believes and on what grounds he bases his convictions. If for some special reason he feels for honesty's sake compelled to let a negative statement step in, he should never disparage the old view which he no longer countenances, but should speak of it with the respect which is due to his father and grandfather who held these views.

In other words it is not necessary to parade the new and more scientific theology with a demonstrative ostentation which will give offense to the old-fashioned believer. The fifth command does not say, "Tell the truth, the whole truth and nothing but the truth even if it gives offense"; the command is negative, it says: "Thou shalt not lie."

It would be wrong for a clergyman to make statements which he no longer believes; but neither is he expected to vent the negative results of the Higher Criticism in the pulpit. A discussion of them may be, and indeed is, in place in the advanced classes of Sunday schools, but they are out of place in sermons. I see no harm in speaking, even in the pulpit, of "holy legends" when referring to biblical stories which have since proved to be unhistorical, but that ought to be done incidentally and without emphasis, more as a matter of course, not as something novel, or heretical, and without coquetry as evincing originality or helping advanced views.

We can summarize all these demands by the one word "tact." A clergyman ought to use tact when he speaks to the congregation about Higher Criticism or any other innovation of modern times. But the warning not to proclaim negative results does not mean that the positive truths of science should be concealed. On the contrary they ought to be discussed and the congregation should become acquainted with them through their own spiritual leader. If science and dogma collide, then an explanation would be in order, to show that, though the letter of the dogma be untenable, the spirit of it may be or actually is true.

The advisability of this policy of not concealing the results of Comparative Religion and Higher Criticism, was impressed upon me twice when I had been asked to address a congregation, once on Comparative Religion, the other time on Higher Criticism. After the lecture I met on each occasion members of the congregation who expressed their satisfaction by saying: "I heard this and that before, but I had the impression that these things militated against Christianity; now I understand them and I am satisfied that they are all right. I am no more disturbed about them."

The reason for this attitude of some people seems to have been that outsiders, i. e. non-Christians or even infidels, spoke about the noble ethics of Buddhism or other topics, and such statements were made with the outspoken intent to discredit Christianity; but if a Christian moral maxim is also held by Buddhists, why should a Christian feel scandalized? An ideal does not lose its worth and dignity if it is pronounced by two different prophets in different countries, at different times, and of different faiths. On the contrary we gain through such coincidences the assurance that these ideals are founded on the

nature of cosmic conditions, and that there is a probability that on other planets the religious development of rational beings will be very similar to ours. Their reason, their logic, their mathematics, their arithmetic and their algebra will essentially be the same, and so their moral ideals and their religious notions, yea, their very Bibles, their Holy Writ, will show many similarities and exhibit some close parallels in moral maxims and in the expression of devotional sentiment. Details may differ but the essentials will be identical; for instance, in their arithmetic they may adopt an octonal or a duodecimal system, in case they happen to have either four or six fingers, or perhaps three, on each hand; but the general rules of counting, of addition and subtraction, of multiplication and division, will be the same.

While theological scholars are remarkably fearless, the attitude of the clergy today is upon the whole still dominated by an over-conservatism which fights shy of innovations, partly because clergymen fear the new light and the changes it may bring about. But there is no reason to shrink from the truth. The changes which truth brings will in the long run always be wholesome, but truth must be stated with truthfulness, which means that no sinister motives should prompt the statement, no vanity or ill will.

Truthfulness means the subjective state of mind of serving the cause of the truth that is objective. We need truth and truthfulness is even more needed. Truthfulness is love of truth, and truth should be preached in the true way. There is no excuse for an untruth, still less for a lie, and a lie under all conditions will prove dangerous.

The best way to teach or preach new truths is by suggestions, and wherever there is a difference of opinion, we must practice charity. Those who cling to tradition need not see in the recent changes of our belief a decay of truth. Do not class yourself in the same category with the pious Cotton Mather who grieved at the cessation of witchburning as indicating the disappearance of the glory of God. On the other hand those who belong to the new school of theology, should be liberal and broad enough to feel in sympathy with the narrowest and most old-fashioned brother.

In conclusion, allow me to add a few personal comments based upon my own experience. In my childhood I was a devout Christian, and all my highest, my noblest and dearest

aspirations were based upon my faith, everything centered there, and I was taught that I had no alternative, either I accepted this God-conception, this view of the soul, this belief in immortality or I had to adopt a bare, empty, dreamy nihilism. Such was the prevalent view of religious truth. But the crisis came and I found the old traditional belief untenable. I held out as long as there was any opportunity or chance to doubt the arguments.

Si Pergamum dextra defendi potuit, hac certe defensa fuisset.

Finally, the faith of my childhood broke down and I have never recovered it. I became an unbeliever and for a time I was, or rather considered myself to be, an infidel and a despiser of religion. But in my attempts to overcome the negativism of my position, I constructed upon the facts of experience a positive world-conception with positive ideals and moral principles, and lo! I found again the devotional sentiment and the religious attitude of my childhood. The dogmas, however, and the literalism of the old view now no longer appeared to me quite redundant, or objectionable, or even offensive. They had served a good purpose in their days, and appeared now as prophecies of a truer and higher religion; they were not true in themselves but they were symbols of the truth.

The religious devotion of my former days was not untrue, not erroneous, for its kernel was a seed full of life; but the husks could go so long as the grain remained; and in former days I thought the husks more important than the grain.

Here are some lessons which I have learned. 1. To be charitable with other views. I have made it a rule not to condemn other interpretations of creed or scripture, and to be patient even with zealots, be they infidels or bigoted believers. 2. I have learned not to fear the truth, for the truth will always be right, and truth is the only possible basis of morality. 3. I feel confident that every negative truth has a positive aspect, though it may sometimes be difficult to find it, or to appreciate it. 4. I deem it wise not to rush progress, but to be patient. Truth must grow; it must mature.

The dogmatic stage of religion is perhaps an absolutely indispensable step in the development of religion. It seems that mankind must pass through this phase.

In observing the religious sentiments of myself and of others, I have gradually come to the conclusion that every one

has the religion he deserves to have, or perhaps that every one has the religion he needs. For instance, a literal belief in the fires of hell with plenty of brimstone and a suffocating smell of sulphur, is good for many vulgar minds who do not know that the degradation of being vicious is worse than the worst conception of Sheol can be, or a Breughel can paint its horrors. Nature does not create a man ready made. Man must pass through a regular development from a mere cell passing through all forms and conditions, as a baby, a child, a youth, and going to school, rising through the classes from degree to degree, and he must not skip any of the succeeding degrees. Nor must we teach the child what the child's ears are not yet fit to understand. There are different lessons to be taught to the girl of twelve and to the wife and to the matron. Nor should we give meat to the babes.

The religious needs of mankind remain the same, but our comprehension grows. Thus the religion of the future will in all essentials remain the same, so far as the needs of our hearts are concerned, but it must adapt itself in externalities to the intellectual demands of the times, otherwise our religion will become inefficient. Above all, we need the light of truth, of genuine scientific truth, for science as it appears in the well assured results of scientific research is "the true light which lighteth every man that cometh into the world."

At present we pass through a period of a slow reformation, and this slow reformation of today is of an intellectual nature. Its aim is not the abolition of abuses as was the case in the Reformation of the sixteenth century, but it endeavors to raise the level of our religious consciousness above the medievalism of our traditional beliefs.

We must consider that from the standpoint of the most radical science, religious notions, as well as scientific conceptions, follow in their growth a definite law of approximating the truth by first formulating it in myths, in parables and in symbols, before we can see the truth face to face. A fairy-tale may never have happened, yea, it may be impossible in itself, and yet it may be true; so a symbol, or a dogma (and all our dogmas are symbols) may be irrational in the letter, and yet the meaning, the spirit of the dogma, may be or may contain some important truths.

Therefore I say, ye who are liberal have not yet attained the truth so long as your truth is merely negative and so long

as it does not yet embrace the truth of the past. As soon as you attain the positive aspect of your new truth you will find that the old view is only a prior stage of your own, of your new truth. It was merely the last station on the road to reach your present position.

Above all, we, conservatives as well as liberals, must be guided by an unshaken confidence in truth. If our God is not the God of truth, he is an illusion; let the illusion go. But if our God is the God of truth, let us not shrink from seeing even our conception of God change and grow and broaden. In a scientific age and in the minds of scientific men, the conception of God will necessarily be more scientific and more philosophical.

TRAINING RELIGIOUS LEADERS FOR CHURCH WORK IN RURAL COMMUNITIES

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The country community a half century ago was a little world within itself; it was practically self-supporting. Within three miles of my home, when a country boy, was a grist mill, saw mill, harness shop, blacksmith and wagon shop, foundry, woolen factory, tannery and gun shop. The distillery was still there but out of use. There were the ordinary craftsmen such as the millwright, cobbler, hatter, tailor, carpenter, painter, stone mason and others.

The farmer conducted his farm, not to make money but to provide a living; he aimed to raise as far as possible everything his family would need, with a small surplus to trade for the necessary services of the craftsmen and for other necessities which could not be procured on the farm. Very little money was in circulation in rural communities. The country merchant could not pay cash for farm produce but would barter. It was often with difficulty that the farmer could secure enough currency to pay his taxes.

Means of travel were meager and uncomfortable; the roads were very poor and there were few occasions when one found

it desirable or necessary to travel outside of his own community.

While there were a few books, weekly and religious newspapers, the modern cheap magazine was unknown. The dime novel, unpopular with the heads of families, had a secret circulation in most neighborhoods.

The rural community had, under such conditions, to provide its own entertainment and social life. Bees and frolics, in which all the people in the community would join for work and play, were common. During the winter months the school house was the center of social life; singing schools, literary societies and spelling bees gave the young people an opportunity to meet and have a good time. Under these isolated conditions the country church was a great factor in the life of the community. Nearly everybody attended church. Not always perhaps to satisfy a hunger for religious instruction or to enter the sanctuary for the purpose of worship, but often no doubt because of the opportunity it offered for a little indulgence in social life—to meet and greet friends and get the news.

The pulpit had a mighty influence in moulding the lives of the young people. Their minds were unbiased and very receptive. The preacher almost held the destinies of the young people in his grasp. He could send the brighter boys, as he often did, into the ministry. He frequently was their teacher during their preparation for college. Parents sought his advice as to the future career of their children. He was the counsellor and advisor of his people concerning all educational and religious matters. He looked carefully after the religious instruction, visiting each family for the purpose of examining them on the Shorter Catechism and their growth in grace. The minister in those days was the natural leader in his community. He was often the only educated man. His calling was held in great respect. He took little interest in business affairs. He was dignified; his calling set him apart from his people and gave him a certain authority over them.

These were the conditions in the rural districts until within two or three decades ago. Since that time they have undergone a rapid change. The large factory located in the city has put the small country shop out of business entirely. All the small industries, except such as are necessary for immediate repair work, have disappeared from rural communities. Improved machinery on the farm has made it possible for one

man to do the work which a few years ago required the labor of several men. The rapid growth of the cities has created a demand for farm products. The farmer now must raise enough to feed not only his own family but his brother's family in the city as well. All farm products have now a ready cash value. This has made it possible for the farmer to select the line of farming which is suited to his taste and for which his land is adapted.

The carding mill, the blacksmith shop, the old grist mill and even the country postoffice have gone never to return. The school and the church still remain as old landmarks and too often they are but little more.

The rural community has within the past two or three decades undergone great changes economically, socially and religiously. In the newer order of things many of the old, substantial families, which stood for all that was good and wholesome, have disappeared, and tenant farmers have taken their places. The country has taken on the city's hurry and scramble for money. Farming has become a business and the farmer now tills his soil not merely for a living for his family, but to lay up money.

Free mail delivery, telephones, electric cars and automobiles have freed country life of much of its isolation and made it a place where the educated, refined, and indeed, anyone, might wish to live.

These wonderful improvements, together with the demand and consequent better prices for farm products, brought about a great agricultural awakening. It is moving rapidly forward. "Back to the Land" is the cry now heard on all hands, and agriculture is now the most popular word in the English language.

In this great onward movement in rural life, what part shall the country church play? Other agencies have moved rapidly while the rural church has seemingly moved but little. One who returns to his old rural neighborhood after an absence of thirty or forty years, will not feel at home until he reaches the old church. Here the changes will not be very marked. Very often he will find it dilapidated and forsaken; sometimes a new building has taken the place of the old one. The churches are, however, much the same as they were a half century ago. They are open on the Sabbath for religious services. At other times they are closed. They endeavor to

minister to the spiritual needs of the people, but do little for the educational and social needs of the community.

If the country church is to regain the dominating influence that it held a half century ago, it must meet the changed country conditions and serve the people in a new and broader field. It must revise its old belief that only spiritual and strictly religious matters are sacred, and that all social and business affairs are secular and have no connection with the church, and learn as the Christian world of today generally believes, that all wholesome play and honest toil are sacred; that they are necessary for the development of not only a sound physical and moral being but a highly religious being as well.

As other agencies which supplied social life and play to the young people in the country have largely disappeared, it is the duty of the church, even for its own sake, to minister to the needs of the community and meet the new demands and be aggressive along all lines.

The church should serve all the community; its building should be the center of not only the religious life but of the economic and social life as well. It should be the home of the Farmers' Club, the Good Roads Club and other farmers' organizations, and the center of the social life of the community. In the summer, ball fields, tennis courts and apparatus for the use of the younger children should be provided, and for the winter, if possible, a room for basket ball. The young people should be encouraged to hold amateur theatricals and sustain a good lecture course, a part of which should be music of a high order. If there is anything that cannot be held with propriety in a church, it is very doubtful if it should be held anywhere.

There is a great future for the country church if it can awake and take advantage of the great opportunity awaiting it. If it cannot, or does not, do this, other agencies will step in and do the work. If the country church was fulfilling its mission today, there would be no necessity for the Y. M. C. A. to extend its efforts, as it is doing in many places, into the country districts.

But who shall lead the modern country church? First, "He that hath clean hands and a pure heart." These qualifications are not acquired but inherent, and should apply to all leaders.

It goes without saying that the country minister should have for this work the full college and seminary training. This should be the standard. He should have additional training in agriculture and athletics.

In addition to a genuine love for the country and country life, the pastor of a rural church should have some knowledge of scientific and practical agriculture. This knowledge may be meager at first but he must acquire it if he expects to get close to his people and secure their confidence. Some one has said that a country preacher should be a graduate of an agricultural college. If you will substitute such a course for the traditional classical course and add the seminary training, I would not object. I would care but little if his full seminary course was confined to a study of church history and the English Bible.

But even for country work the student will not go far astray in taking the regular college and seminary courses, provided he sets about diligently to add to this training a thorough knowledge of the great industry in which his parishioners are engaged. The young minister can acquire agricultural knowledge very rapidly. A half dozen books, two or three good agricultural papers and the bulletins which can be secured free of charge from the Department of Agriculture, Washington, and from all the State Experiment stations, will give him a very good start, and he will soon be able to tell his people some things about their business which they did not know before and they will set him down at once as a bright fellow.

I have in mind a minister who accepted a country charge. He was brought up in a large city and knew nothing about agriculture. By a diligent use of bulletins and books he was soon able to take part in the discussion at the Farmers' Clubs which, upon his advice, were held in his church. His knowledge of agriculture grew so rapidly that he was soon looked upon as an authority, and when a very wealthy man bought a large farm in his neighborhood and wished to develop it into a model farm, he employed this minister to act as superintendent. The minister accepted and now acts as an advisor for this large project, and his congregation made up of farmers seem to enjoy his preaching better than ever. He has been exceptionally successful in his work, largely due, I think, to the fact that he is in such close touch with his people.

There is nothing which appeals to young people, and especially boys, like athletics. They enjoy physical feats—some form of play which requires daring, force; a contest where there is a match of strength, agility and skill. The open-air games such as baseball, football, running, jumping and pole vaulting especially appeal to them. If the minister is able to organize and direct the boys and young men of his community in these things, he will establish a relationship which can be turned to good advantage along the various lines of church work. But the work is worthy of itself. An interest in athletics will displace amusements of a lower order; will develop a community patriotism and bring to the individual a physical pride which will have the tendency to make of him a clean, self-controlled, fair-minded citizen. A sufficient knowledge of the different games and sports to enable the minister to direct the young people, and the comradeship in these activities formed by being one with them, will make him an effective leader. He must throw off his coat and for the time be one of them.

The pastor of a half century ago was over his flock; the pastor of the present day must be one of them. He must touch the lives of his people on all sides; in their daily work, their social life, their joys and pleasures, not so much that he may bring them into the kingdom of Christ but rather because honest toil and social pleasures are already a part of his kingdom and should be kept on a high moral plane.

The spirit of co-operation has been growing in recent years among the different denominations of Christians, but what is needed is co-operation to the extent of eliminating a majority of the village churches throughout the country. It is very common for three or four churches of different denominations to be occupying a field which could be well served by one church, and three or four ministers, each preaching to a handful of people with no possible chance to increase their number to any appreciable extent. One strong church could do the work better than four weak ones. One minister could be well paid, the other financial obligations of the church met, and the extra ministers would be free to work in some other field where their services were needed.

How can the church cry out against national waste or preach conservation when often three or four men are assigned to do one man's work? The differences which seemed at one

time to make the various denominations necessary have largely passed away, and it would seem that the Christian spirit would prompt the leaders of the church, and all the members, to co-operate in consolidating the weaker churches so that greater efficiency can be attained and at a much less cost.

The brighter ministers are drawn to the cities, not so much because of larger salaries as because of larger opportunities. Any one of the three or four churches in a country village does not offer much opportunity to the bright young preacher who is anxious to make his life count for something. Be he ever so able and earnest, what can he accomplish in such a restricted field? Someone has said that the minister who chooses such a location does not enter a field of labor but enters a hole. Men would be more ready to fit themselves for country work if the fields of labor were larger and less restricted.

If the different churches were business or manufacturing concerns the owners would figure out some plan for consolidation. They could not, and would not, suffer such an enormous waste to continue. Shall our church leaders—those who are high in the councils of our churches and direct their management—permit this over churching to continue forever?

The Christian religion owes a tremendous debt to the country church. For centuries it has been the main source of the supply of ministers; I can recall ten who have entered this calling from the little country church in which I was reared. A large percentage of the strong pillars of our city churches received their early training in the country church. The entire church must come to the assistance of so vital a factor, and young men be induced to make special preparation and to settle in the country permanently. Their fields of labor must be made such that the very best trained young men will not hesitate to take up work in the country.

Realizing the vital importance of the country church to the welfare of the rural community, the institution—the Michigan Agricultural College—with which I have the honor to be connected, has, during the past two summers, held conferences for rural ministers. These have continued for one week. In the forenoon they listened to addresses by ministers who had been eminently successful in country church work. In the afternoon they received instruction in horticulture, gardening, poultry or some other line of agriculture in which they were interested. In the evening lectures by prominent rural work-

ers were given. We have invited them to bring their wives along, and in the afternoons have provided for the women, demonstrations in domestic science and talks on household management, flower and vegetable gardening, etc. This conference was attended each summer by about sixty ministers. The enthusiasm shown by those who attended and their cordial expression of satisfaction have convinced our Board of Control that the work should be continued for the present. Another conference will be held next July.

Ministers should not make the country church a stepping stone to a city charge. If a city pulpit is their aim, they will not become interested in country life and the country people will not become interested in them. Too many country pulpits are filled by men of this type and they wonder why people do not respond to their preaching. It is very important that the country minister have a real enthusiasm for country life. But to be enduring, this enthusiasm must be based on something more substantial than bright sunshine, birds and brooklets. There must be an appreciation of the soil and what its conservation and improvement means to our civilization.

The minister must understand that there is a country problem just as there is a city problem and he must be able to set his church to work to solve this problem. The work of the church should be so directed as to make the country community a better place in which to live. The better the religious and social life of the community, the greater will be the inducement for good families and worthy young men and young women to remain there and not move to the city. To swing the country church into line with the great economic and social movements is the task for strong men, for leaders who believe in the mission of the country church and who, after long and special preparation, are willing to devote all their energies to its upbuilding.

NEGRO SUNDAY SCHOOLS

A PLAN FOR CONSTRUCTIVE SUNDAY-SCHOOL WORK AMONG THE COLORED PEOPLE

WILBUR P. THIRKIELD, LL. D.,

President, Howard University, Washington, D. C.

We face in America, not the problem of the Negro alone, but that of the races, black and white, yellow and brown. America is the crucible where seething races are being melted and fused as by fire. We are to determine whether Christian America shall be to them either the fires of God, purifying and redeeming, or the fires of hell, consuming and damning. If the problem of the races is to be solved in peace, it must be through the "Open Bible" and under the "Uplifted Cross"; in harmony with the teachings of the parable of the Good Samaritan and the principles of the Sermon on the Mount.

For forty years we have been concerned with making for the Negro a place—a place to stand, a place to learn, to rise, to work, a place to live. We now face the problem of fashioning a life. The center of the problem is the childhood of the race. For the sake of the Nation and the Kingdom, we must preoccupy the field of childhood for Christ, on the theory that it is easier to preoccupy than it is to dislodge. The problem, which amounts to a crisis, is to hold the rising generation of young colored people to the church, through Sunday school and church organizations, all too poorly equipped for reaching and holding the youth of this generation. It is a startling fact that while Sunday school enrolment in the white churches far exceeds the membership in the colored churches, it is less than one-third of the church membership. This would indicate that the organized Sunday school forces of the nation have failed to take vigorous hold on one of the strategic opportunities before the church.

No survey of religious work and Bible training among the colored people is adequate that fails to realize the work of religious value done under slavery. At its best, slavery was a school of training in which the Negro made rapid strides out of barbarism into the elements of Christian civilization. It gave him, first, ideas of law and order, the basis of all civilization. And so ingrained in his nature have law and order

become that nine-tenths of the Negro race are law-abiding. They are not anarchists, or atheists; they are not revengeful or strikers. There are no "black hand" societies among black men. The Negro race has never through its representatives declined to such depths of abject cruelty, barbarism, and inhuman shame as was recently witnessed in the lynching at Coatesville, Pennsylvania, and repeated the next day in Oklahoma. What lessons to the youth of the coming generations!

And be it remembered, the race is only a generation and a half out of slavery. And while slavery was a civilizer, yet it advanced the Negro only from barbarism to feudalism. It did not fully civilize, but only domesticated him. It did educate him into the power of sustained work; it gave him the English language; it gave him the elements of the Christian religion. But he was denied true ideals of family life; ethical ideas were impossible under slavery. He only got a name by taking that of his master. Habits of improvidence were inevitable. There was given no power of self-dictation; no consistent education in self-control. But he did get hold of the elements of the Christian religion and knowledge of God's Word. This became his charter of freedom, for the Bible is one perpetual song of hope and cheer to the slave. You must take the Bible and chain it in a dungeon, or else shatter the chains that bind the ankles of the slave. The curse of slavery to the civilization of the South is now fully recognized. Forever more is it true that no one can put a chain around the ankle of his fellow man without sooner or later finding the other end of that chain around his own neck.

The character of the religious instruction may be judged from the book I now hold in my hands on "The Religious Instruction of Negroes in the United States," by Charles C. Jones, published in Savannah, Georgia, in 1842. He pleads for Sabbath schools which "ought to be connected with every church in the Southern Country, and with ordinary effort they may be kept up and conducted with success from year to year." He gives an outline of the broad work being done in the various churches, lays down effective methods and sets forth fervently the large results that have already followed Sunday school work. So effective was this work that by 1860 careful estimates give nearly one-third of a million colored people who were receiving regular religious instruction. In addition to this, be it remembered, the Negro worshipped in churches

with the whites; heard the best preaching; got the rudiments of religious thought; was brought into touch with God; in song and prayer and worship he was touched by the powers of the world to come. He learned the Scripture; he could not read, and so stored the Bible in memory until many a slave became mighty in the Scripture. He wove psalm and prayer and prophecy into those pathetic and immortal melodies that yet clutch the heart. In fact, he got strong hold of the rudiments of the Christian religion. The seed fell into good ground.

Now, the crisis of the war broke off these old associations. Under freedom new relations obtained. The old sense of obligation on the part of former Christian masters was largely lost. During Reconstruction days, the gulf was widened. Yet with all its blunders, Reconstruction lifted a race out of slavery into citizenship. The ballot gave the slave a name. For the first time he stood erect, and counted as one;—no longer a chattel, but a citizen. It gave him a sense of personality. It made all men realize anew the force of the great dictum of Kant, "Always treat humanity, whether in yourself or in another, as a person, never as a thing." Reconstruction acts first gave the South a system of common schools. And even in poverty, such facilities have been given that today six-tenths of the Negro race can read their Bible.

This furnishes a basis for broad and effective Sunday-school work. Let it be kept in view, however, that this separation of the races in church life and work left the Negro, on the threshold of freedom, to the instruction and leadership of a meagerly taught and unlettered native ministry. Had it not been for the effective religious work done under slavery by thousands of missionaries and Bible teachers, the masses would have drifted into barbarism before teachers trained in missionary schools after the war could have reached and uplifted them. The church, on the threshold of emancipation, became the center of their social, political, and educational, as well as their religious life.

One of the miracles of modern Christianity is seen in the power of preaching, the initiative and skill in organization and leadership, shown by the Negro ministry after the war. The older ministry was largely unlettered. Yet they arrested a downward movement of the race, and through the power of God and His Word, lifted multitudes into the life and light of Christ. So that today, as the standing monument to their

work, we see over forty thousand churches valued at fifty million dollars, and a large percentage of adults identified with the church.

But this work has been done largely by a preaching ministry, and not by a teaching ministry. It is a serious question whether the ministry has kept pace with the rising generation that has been to school, that reads, that thinks, and that demands a ministry that reads and thinks, and that through its intelligence, lofty Christian ideals, and moral leadership, is fitted to command the thought, mould the conscience, and direct the higher life of the youth of the race. At least one powerful colored church that numbers a million, has no definite required standard of training and equipment for its ministry.

Turning to the Sunday school, we find it is the weakest part of the church organization and work among the colored people. It is weak in organization, meager in equipment, largely inefficient in leadership, inadequate in teaching force and work. Yet with the youth not properly provided for in the plan of church work, the Sunday school, properly organized and equipped, gives greatest hope for the future. To this end, the widely scattered schools must be reached and organized and equipped. Leaders and teachers must be trained. The problem is how shall this be done? Such is the magnitude of the task, such the race conditions to be met and mastered, that the Negro himself must furnish the forces for permanent work.

It would appear impracticable to place in this broad field a force of trained workers adequate to the proper organization and equipment of tens of thousands of schools, and the training of the multitudes of efficient teachers required. Now in the providence of God, there are scores of academies, normal and industrial schools and colleges for colored youth, throughout the South. In these are gathered about thirty thousand of the more ambitious, alert, and capable youth of the race. The idea developed at the Clifton Conference, under the leadership of Mr. W. N. Hartshorn, is, that through these schools there may be raised up the trained forces that shall lead in Sunday-school work and give adequate Bible training to an entire people. Here is a task of such magnitude and importance as to make strong appeal to the conscience of the whole church. For it concerns not machinery, but life.

The plan would include the broadening of courses of study in these schools now under Christian auspices, so as to give adequate training in Sunday-school organization, methods, and work. Credits should be given for Sunday-school and Bible work just as is already done in certain schools in the North.

As a practical example of what may be done, take the city of Atlanta, with its six institutions representing four denominations, with nearly two thousand of the picked youth of the race. Let a teacher, thoroughly equipped for instruction in Sunday-school methods and Bible work, be secured; a man with a sense of genuine consecration to a high task; a man whose ability and contagion of spirit would command the respect and awaken the enthusiasm of the entire student body. One day each week could be given to each denominational group of schools. The work should be on a sound scholastic basis. The methods should be as thorough as obtain in any other part of the curriculum, with credits as in any other study. One day a week should be given to the instruction of teachers in the city, already engaged in Sunday-school work. The colored Sunday schools of the city should be organized, as far as practicable, on a modern basis. On Sunday, scores of the students in special training should be placed in these church and mission Sunday schools for practical work under careful supervision. In this manner, the schools of an entire city could be organized, officered, and equipped, and thus serve as models. Thus a large body of well equipped teachers with some practical experience, at the close of the school year would be prepared to go forth into hundreds of communities for intelligent and well organized Sunday-school effort.

At other centers in the South, such as Nashville and New Orleans, where several schools are located, the same type of work is made possible, with similar practical results.

During the summer vacation months, such an instructor should go throughout the state, meeting the numerous conferences, institutes, and conventions held at this season. In these assemblies, opportunity would be given to instruct and inspire thousands of preachers and teachers in the interests of more effective Sunday-school organization and work. He would also impress upon them the importance and value of co-operation with the young teachers sent forth from the colleges in organizing the Sunday schools on a modern basis.

It is evident that the effect of such training of capable young men and women in the schools and colleges would be cumulative. Going forth into a thousand communities as teachers, preachers, physicians, and industrial leaders, they would be so imbued with modern Sunday-school ideas and ideals and work as to make each school touched by them an example and an inspiration to each community.

The method proposed, in the first place, is apostolic. The Master trained the seventy and then sent them forth into every town and village. It is also the method of the foreign mission field. The work of reaching the young lagged and failed until trained native workers from the Christian schools were sent forth into Sunday-school work. It is the method of the modern college, the plan of which is to train the comparatively few select and capable minds of youth who shall go forth to be the intellectual and social leaven of the race.

The basis for effective work through the Sunday school is found in what Stanley Hall and others have emphasized—the genius which the Negro has for religion. No race surpasses the Negro in religious endowment. In the youth of a race of ten millions, a race woven into the warp and woof of our Anglo Saxon civilization, through the Sunday school we face the problem of shaping the life of oncoming millions. It is the work of the potter with the plastic material of a race, naturally religious and with its face toward the Light. The danger is that through neglect, the clay will harden and set with its face against God.

COURSES IN RELIGIOUS EDUCATION

As indicative of the work that is now being offered in the progressive theological seminaries in the field of Religious Education, the following statements have been secured from seminaries and divinity schools given below:

REED COLLEGE.

Reed College, Portland, Oregon, the first institution established by the trustees of the Reed Institute, President Wm. T. Foster, Ph.D., offers several interesting suggestions in its first catalogue. Particularly valuable is the suggestion of the course on college life.

"This course is designed to inform incoming students about the conditions, requirements and opportunities of college life. It comprises

the following topics: the origin and development of the American college; the purpose of the college; departments of study; selection of courses; principles and methods of study; student honesty; opportunities for study outside the curriculum; general reading and other mental recreations; health; athletics; fraternity life; co-education; expenses and self-support; moral principles and moral training; religious affairs; college and home; the relation of the college to the community; the choice of a vocation. In addition to the work of the class room, students read extensively in the valuable literature on college life. The literature used in the course includes also standard books dealing in a popular way with American citizenship, and a selected list of biographies and autobiographies. Every student reads at least one volume in each of these groups. All written work is regarded partly as training in English and is criticised as such. The aim of the course is not only to present useful information about college life, but also to develop methodical habits of study and skill of expression which shall be applicable in other subjects. Personal conferences with the instructor are held regularly for the purpose of special guidance in study and other matters.

"Parts of this course dealing with methods of study, oral and written expression, departments of study and vocational guidance are conducted by various members of the Faculty.

"Open to Freshmen and Sophomores, first semester."

BOSTON UNIVERSITY.

During the year 1912-1913, two courses will be given, the maximum credits in each being three hours.

1. *Religious Psychology.* The psychological facts and laws, characteristics of the immature mind; theory of infancy, pre-adolescence, early and later adolescence, environment and will; physiological presuppositions; the psychology of revivals; moral and religious uses of mental therapeutics; faith and its psychology; ultimate standards, in terms of personality, determinative of Christian character; the self-consciousness of Christ. Required of Middlers, elective to Seniors. Two hours a week.

2. *Religious Pedagogy.* Pedagogical problems and possibilities occasioned by the psychological characteristics of the immature mind; religious education in terms of personal adaptation; historic development of the educational theory; ultimate aim in religious education; pedagogical strata in Biblical literature; the cultural value of the Bible; Christ's educational method. History of the Sunday school; the graded lesson system in principle and practice; relation of home to Sunday-school; educational function of the pastor; the evangelical significance of adolescence; departmental problems, equipment and aim. Elective to members of Senior Class.

Unique plans, involving the co-operation of the Board of Sunday Schools of the Methodist Episcopal Church and also of evangelical churches of Boston and nearby cities, provide unsurpassed advantages for laboratory work; practical experience in teacher-training, accompanied with an explanation of the principles involved; class-room

study problems arising in co-operating Sunday schools. This laboratory work is elective in both courses.

Over one hundred students were in these courses at the School of Theology, and these in turn, taught over fifteen hundred Sunday-school teachers in Greater Boston, and these reached over fifteen thousand Sunday-school scholars.

Next year we expect to extend the work, so as to have it at the College of Liberal Arts, and include courses in biblical literature.

L. H. MURLIN.

HARVARD DIVINITY SCHOOL.

The Harvard Divinity School has offered during the last two academic years a half-course in Religious Education, included among the courses counting towards the degree of S. T. B. The school was fortunate enough to secure for the first year's work the services of Professor Coe, who consented to come from New York each week during the second half-year for a two-hour class on Saturdays. This arrangement could not be carried out in 1910-11, because of Professor Coe's illness; but the course was given in his absence by Asst. Professor H. W. Holmes of the Harvard Division of Education, who was to have assisted him. Professor Coe gave the course in 1911-12 according to the original plan, and the work, now well inaugurated, will probably be continued in subsequent years. The lectures outlined first the fundamental conceptions of a theory of Christian education; then presented a psychological view of religion and of its development in childhood and youth; and ended with a survey of principles and problems of religious education in the family, the church, and the Sunday school. The strong interest of those who attended the course testified alike to the power of Professor Coe's instruction and to the vitality and importance of his subject.

H. W. HOLMES.

YALE UNIVERSITY.

Just at present we are reconstructing our religious education work here at Yale, and the following plan suggests the general lines of that reconstruction. For that reason I hesitate just at the present to give you a detailed description of our present course in "Principles and Methods of Religious Education." I will simply say that Professor Sneath and I have offered it this year together, and it has been elected by a mixed class of about forty, including seniors in the College, Divinity and Graduate students. During the first part of the year Professor Sneath introduced the class to the practical problems of religious education and studied them in the light of psychology and philosophy. During the second half of the year we have traced the history of religious education, studied its aims, organization and efficient development of the different agencies; the practical use of the biblical and extra-biblical materials available, and the outlining of definite courses of instruction.

In the field of religious education at Yale, the degree of Ph.D. is given only after the completion of a course of graduate study of at

least three years. With the approval of the faculty, work of equal grade in other universities will be accepted for the degree, but not less than one year of graduate work must be done in this university. It must be understood, however, that the degree is not given in course as a certificate of residence and work, however faithful. It is granted only to such students as give evidence of general proficiency and high attainment in the special field in which the major work is done, and power of investigation.

The evidence of such attainments must be given by writing an acceptable thesis and by passing with distinction two sets of examinations, a written preliminary examination, and an oral final examination.

The thesis should show that the candidate has technical mastery of the field in which he presents himself, and is capable of doing independent scientific work. The subject chosen must be definite, therefore, and of limited range, and the writer should be able to formulate such conclusions as may in some respects modify or enlarge what was previously known. The subject should be selected before the end of the second year of graduate study. The officers in charge of the field will be ready to advise with regard to the choice of a subject, and, so far as it may properly be done, with regard to the best method of handling the material. The thesis will not be received later than the first day of May in any year. If it is accepted for the degree, the candidate must arrange for the publication, at the earliest practicable moment, either of the thesis as a whole, or of such portions thereof as those in charge of the field may direct.

The written preliminary examination is regularly taken a year before the candidate intends to present himself for the degree. The student will bring to this examination a written account of his previous training in Religious Education and kindred subjects. He will be examined upon the following subjects:

History of Philosophy, Psychology.
The Psychology and Philosophy of Religion.
The Principles of Education.
History and Methods of Religious Education.
Ethics.
Biblical Literature (including Introduction).
Biblical History and Religion.

The object of the preliminary examination is to discover whether the candidate carries with him continually, at his ready command, such broad and comprehensive knowledge of the general field of Religious Education as may properly be expected of one qualified to teach the subject. The examination in the several disciplines will be given on succeeding days, not more than six hours in any one day. It may not be divided. The results are either accepted or rejected as a whole.

The oral final examination, which will be held before a committee of the professors offering courses in the general field of Religious Education, and any other professors of the university whom they may invite or who may care to be present, will consist of two parts: (a) Defense of Thesis. The candidate will be asked, shortly before this

examination, to prepare a brief abstract of his thesis emphasizing especially its purpose, method, and value. This part of the examination will be based on such abstract, and will test the candidate's skill in presenting the problems with which he has already proved himself familiar, and his general ability as an expositor. (b) Topical Examination. The purpose of this examination is to test the candidate's knowledge of the special field within which his more advanced studies for the degree belong. The subdivisions of the general fields of Religious Education are presented below in three groups. From each of these groups the candidate must choose one topic for this examination. The topics should be closely related to the subject of the thesis, and the choice must have the approval of the instructor under whom the thesis is written. With the approval of such instructor, two of these topics may be selected from closely allied fields of knowledge.

Group I. Philosophy and Psychology.

Ancient Philosophy.	Philosophy of History.
Mediæval Philosophy.	Educational Psychology.
Modern Philosophy.	Genetic and Social Psychology.
Philosophy of State.	Psychology of Religion.

Group II. Education.

The Principles of Education.	The Hygiene of Child Development.
The History of Education.	Mental Development.
Methods and Course of Study.	
History and Methods of Religious Education.	

Group III. Sociology, Ethics, Religion and Biblical Literature.

Applied Sociology.	History of Religion.
Comparative Religion.	Biblical Sociology.
History of Ethics.	Church History.

As in the case of all candidates for the degree of Doctor of Philosophy, a good knowledge of German and French is required. Evidence of sufficient attainments in these languages at least two years before the degree is given must be presented to the Dean of the Graduate School.

UNION THEOLOGICAL SEMINARY.

A condition of graduation, required of every student, is that he shall prove, either by attendance and examination in my department, or else by special examination (for which no credit in hours is given), that he understands the rudiments of the psychology and practice of education, the religious development and training of children, and the Sunday school.

The courses to be given next year are: 1. A half year in the Psychology of Religion, followed by 2. A half year in the Theory of Religious Education. These are foundation-laying courses, and therefore they are not directly concerned with the methods of religious education. Methods are treated in two other courses: 3. The Sunday school, a half-year course, and 4. The Training of Sunday-school Teachers, also a half-year course. In the course on the Training of

Sunday-school Teachers both content and method are worked at, with a view to preparing ministers to instruct their own teachers. 5. A half-year course in topics in Applied Psychology deals with matters that concern the efficiency of the teacher or minister, such as the psychology of public speech, the conditions of personal influence, economy in mental work, and the maintenance of mental health. 6. Finally, an advanced course on the Analysis of Religious Phenomena is given to a small group. This course is an introduction to research in the psychology of religion and in religious education.

In connection with all these courses students are encouraged to do practical experimenting, or to make direct observations, reports upon which are credited as a regular part of the requirement.

Many students, as a matter of fact, teach classes, or superintend schools, or conduct teacher-training classes under the direct and constant advice of the department. A considerable number of opportunities is found each year for conducting training classes for remuneration.

The seminary conducts, through this department, a modern Sunday school, called the Union School of Religion, where several of the students are regularly employed, and where all the students have opportunity for observing Sunday-school work of high order. The standards of this school are such that seminary students regard it as an honor to be appointed as teacher. The applications for positions always outrun the vacancies.

A Library of Religious and Moral Education has been established in a separate room that is in immediate connection with the class-rooms of the Union School of Religion. The arrangement is such that one who consults the Library has before him not only books, but also the furniture and equipment of a modern Sunday school.

By an arrangement between the seminary and the Graduate Department of Columbia University, the degrees of A. M. and Ph. D. are given, with Religious Education as a major subject. The courses in Teachers College are open to seminary students without compensation.

GEORGE A. COE.

CHICAGO THEOLOGICAL SEMINARY.

From 1891 to 1911 Professor E. T. Harper was connected with the Old Testament Department of the seminary. Among his courses may be found subjects like this: "Normal Lessons in the Historical Study of the Old Testament." In a general way this suggests the policy of the seminary. Normal instruction for the purpose of religious education is kept in the foreground.

In 1896 Herbert Wright Gates came to the seminary as librarian and instructor. For a dozen years or more as a superintendent of one of the city Sunday schools and as lecturer on Religious Pedagogy he gave a real zest to this department. These two men used to get together with several other progressive Sunday-school workers and work out graded lessons for practical use.

For a few years after Mr. Gates left, experts like Professor Starbuck were called in to give courses on teaching. Three years ago this

was made a regular department and Rev. Mr. Ward of Lansing, Michigan, was called to the professorship. The course, as it is being worked out, provides instruction in the History of Education with special emphasis upon individuals and upon the Sunday school. The foundation in theory is afforded in courses on "The Principles of Religious Education, and Outline Studies of Human Nature." The material for Religious Education is treated under the headings, "The Educational Use of the Bible, and Extra Biblical Material for Religious Education." A course is also given on "The Organization and Conduct of the Agencies for Religious Education."

FRANK GIBSON WARD.

UNIVERSITY OF CHICAGO.

The work in Religious Education in the University of Chicago is organized in the Department of Practical Theology under the direction of Professor Theodore G. Soares. All contributory courses in the Departments of Psychology, Education, Sociology, Comparative Religion, and Philosophy are made available. Students for the D.B. degree are required to take the course in Introduction to Religious Education and may elect one-third of their three years' work in this field. Students for the degree, who are expecting to be teachers rather than pastors, are required to take three courses. A curriculum of four years is arranged for those seeking the doctorate in Religious Education. This includes in addition to the undergraduate work in psychology, further courses in Genetic Psychology, Psychological Principles underlying Religious and Moral Education, Psychology of Religion, and Social Psychology. In Education, in addition to the elementary work in principles and methods, work is required in the History of Education and in the manual methods of modern schools. In Sociology, in addition to the elementary work, there are courses in practical Sociology, the Family, Primitive Social Control, and Mental Development of the Race. In Philosophy, the courses in Ethics and in Moral Education are especially valuable, and in Comparative Religion the courses in the History and Philosophy of Religion. In Religious Education, proper courses are given in Introduction to Religious Education, Organization of Religious Education, the History of the Sunday School, Methods of Teaching the Bible, Materials of Religious Education, Moral Education and Juvenile Delinquency.

THEODORE G. SOARES.

PACIFIC THEOLOGICAL SEMINARY.

Under the heading of Religious Education, three courses were provided in the curriculum of Pacific Theological Seminary. Two of these were given by Professor Charles E. Rugh, Assistant Professor of Education in the University of California. The first, requiring two hours a week for one semester, dealt particularly with the psychology of child development. Through instincts, impulses and the rise of volition, the child's development of belief was traced, to the establishment of firm physical, mental, and moral control. The functions of suggestion, imitation, and imagination, the psychology of conversion,

and educational evangelism were presented in a way to train the student and at the same time to arouse him to the possibilities of religious educational work. Another course, covering two hours a week, was given by the same instructor under the title of Moral Training. There was also a course on "The Theory of Education," with special reference to national culture and ideals, by Professor A. F. Lange.

Outside of the regular curriculum, three courses dealing with the methods and elements of biblical instruction were given for student leaders of the Y. W. and Y. M. C. A. of the University of California by three members of the seminary faculty; Professor Bade discussed modern methods of instructing in the Old Testament; Professor Castor gave a course in the New Testament; and Professor Buckham discussed modern theological problems. During the coming year the seminary endeavors to make even fuller provision for training in methods of religious education.

A recent graduate of the seminary, Rev. Harold S. Tuttle, was appointed Director of Religious Education in connection with the First Congregational Church of Los Angeles (Dr. Wm. Horace Day, pastor) and is making a most successful record in his chosen calling.

WILLIAM F. BADE.

EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.

The course in Religious Education which is offered in the Episcopal Theological School is given in the department of Pastoral Theology. It is in two divisions, the first concerning the instruction of a confirmation class, and the second concerning the instruction of a Sunday school.

In regard to the confirmation class, a series of ten lectures or conferences is given covering fundamental matter, and notes are taken by the class with the idea that the men will reproduce the lectures in their own parishes. The men are urged, however, to take the lectures only as a basis and add or subtract according to the local conditions and their own opinions. The value of the course consists in the fact that it provides the men with something to begin with, and also suggests the form which such instruction may properly follow.

The second division of the subject relates to the Sunday school, and the lectures discuss the organization of the school, the relation of the minister to it, and duties of the various officers, the order of service, and the subject matter of the teaching. The various systems of Bible instruction are discussed and suggestions are made as to supplementing these courses with the teaching of Christian doctrine and of the customs of the church. Suggestions are made as to the conduct of teachers' meetings, including the best methods of undertaking the preparation of the lesson. These lectures are sometimes supplemented by the instructions of successful Sunday-school men who bring the result of their own experience and explain the methods which they have actually found useful.

GEORGE HODGES.

DREW THEOLOGICAL SEMINARY.

Courses are offered in the Department of Religious Psychology and Pedagogy by Rev. William J. Thompson, Ph. D., D. D., as follows:

I. Religious Psychology. Origin and development of the religious consciousness, ceremonials, magic, mythology, sacrifice, prayer. The function of intellect, feelings and will in their relation to Religion. Psychology of sin, conversion, revivals, character making. Pathological aspects of the religious life. Lectures, collateral reading and thesis. Two hours. Junior year.

II. Religious Pedagogy. History of Religious Instruction. Origin and expansion of the Sunday school: its organization, administration, curricula. Principles and methods. Lectures, collateral reading and reports. Two hours. Middle year.

III. Child Psychology and Adolescence with especial reference to the religious life. Two hours. Senior year.

IV. Seminar. Laboratory reports in Religious Education.

W. J. THOMPSON.

GARRETT BIBLICAL INSTITUTE (EVANSTON THEOLOGICAL SEMINARY), EVANSTON, ILLINOIS.

In our new department courses will be given in religious pedagogy, with some special attention to child study. Our plan is to do our laboratory work in connection with opportunities offered in the field by the Board of Sunday Schools of the Methodist Episcopal Church whose central offices are in Chicago. Our students specializing in this department will conduct a limited number of teacher-training classes in the city, those classes running about eight months of the year. In this department attention will also be given to the history and materials of religious education, as well as to Sunday-school organization, administration, methods and equipment.

THEOLOGICAL SEMINARY CO-OPERATION

PLAN FOR THE CO-OPERATION OF THE THEOLOGICAL COLLEGES IN MONTREAL

Believing that several of the Protestant communions of the Christian church in Montreal are desirous of working in closer harmony for the common object they have in view, that a larger measure of co-operation would result in greater efficiency and that there is a real demand for more united action, certain members of these communions have come together to see if a plan can be devised by which the different theological colleges would have as much as possible of their teaching given at a common centre by the joint professorial staffs, to the whole

membership of the student body, distinctively denominational instruction being left entirely to the present individual colleges.

Having consulted with the principals of the different colleges and others closely connected therewith, the proposers of the new plan are led to believe that a very large proportion of theological instruction is common to all communions, and is at present being duplicated to an unnecessary extent, and at an expenditure which might produce much better results. It is considered that united work would permit of more specializing and also provide larger classes, thus proving more interesting and profitable to both professors and students. It is therefore suggested that the time is opportune for some arrangement, whereby *the services of all the professors might be made available for the entire student body, each college at the same time retaining its own individuality and autonomy.*

A NEUTRAL BUILDING.

Whilst looking forward to the time when a new building with a well equipped library shall be erected, worthy of such a grand achievement, upon a site owned by McGill University or at least adjoining thereto, and in close association with that widely-known and time-honored seat of learning, it is considered that in the meantime, in order to allow the plan to go into operation in the approaching session, such premises should be leased as will afford suitable class rooms and other necessary accommodation. More on this subject cannot well be said, pending the result of private inquiries; but it is thought advisable in the interests of the plan and to show proper consideration for all, that the lectures should not be delivered in any denominational college, except as a temporary and provisional arrangement.

FORM OF GOVERNMENT SUGGESTED.

A Board of Governors, a Council or Senate, and a Faculty.
The Board of Governors to be composed of—

1. The principals (ex-officio) of the co-operating colleges.
2. Three lay members elected from its own membership by each of the governing boards of the said colleges.
3. Two representatives of each of the communions with which the co-operating colleges are connected, elected by the members under the two foregoing sections—one a clergyman and the other a layman. The elected members to hold office

for three years, but provision to be made for the annual retirement of seven of these members in rotation who shall however be eligible for re-election.

The Board to elect its own chairman annually, also a Vice Chairman, an Honorary Treasurer, and an Honorary Secretary, and such other honorary or paid officials as it may deem necessary or desirable.

Professors to be appointed as at present by the different colleges, it being understood, however, that no appointment of a professor shall be made by any college without consultation with the Central Board.

All property, real and personal, to be vested in the Board of Governors, which shall also have entire charge of all financial matters, except, of course, those which specifically concern the individual colleges.

The Council or Senate to consist of the principals, professors and ten members of the Board of Governors (other than the principals) elected annually by that body. The Council to have charge of academic matters such as the courses of study, examinations, etc.

Each principal in turn, according to seniority of appointment as such, to act as chairman for one year, and during his term of office to be designated Dean.

The principals and professors of the co-operating colleges to constitute the Faculty, which shall have charge of all questions relating to time-table of lectures, examinations, matters of discipline, etc., and which shall report its proceedings to the Senate. The Dean to be chairman.

Lecturers shall carefully avoid anything that might justly be considered distinctively denominational teaching.

FINANCE.

This important matter has not been overlooked. After considerable discussion it has been decided to postpone its further consideration till the views of the different college Boards have been ascertained, the laymen of the provisional committee undertaking to guarantee that the funds necessary to make the plan a success will be forthcoming.

The Governing Boards of the Presbyterian, Wesleyan, Anglican and Congregational colleges having approved of the foregoing plan of co-operation, common courses of study have been arranged for the college year 1912-13. The plan is largely due to the vision and service of the Rev. G. A. Johnston Ross.

THE SPRINGFIELD TRAINING SCHOOL REPORT

The Young Men's Christian Association College in Springfield, Mass., now has nearly two hundred students. There has been some criticism of the work in this school on the ground that it was not sound theologically and that they were taught too modern views of the Bible. A committee was appointed to investigate the charges. The report shows that the instruction is not dangerous, nor offensive, except to those who hold extremely conservative views. The committee inquired of the students as to the views of the Bible with which they entered the school. A full report is published in "*The Association Seminar*" for May, 1912. *The Independent* thus summarizes this interesting report: "Out of 148 who answered the questions, 50 said they came believing in the literal six days of creation; 60 believed the story of the creation of Adam and Eve to be literally true; 70 believed in the Garden of Eden; 40, in the temptation by a serpent; 91, in the flood as historical; 60, in the Tower of Babel; 25, in the sun standing still for Joshua; 45, that the whale swallowed Jonah; and 41, that the Bible was verbally inspired. When so many came with such extreme views it is not strange that those outside who had similar beliefs of the Bible were disturbed at what was taught in the school." The committee say that such extremely conservative views "are not held by any biblical scholar today," and are not taught in the school, where the teaching "is in harmony with the teaching found today in the theological seminaries of the evangelical churches." At the same time we may be sure that, as the committee says, the teaching of Professor Ballantine, who was particularly attacked, "is not of the type of the radical, destructive school of biblical criticism, but in harmony with the views generally held by biblical scholars today." It is true, we believe, that there are some seminaries which have avoided learning anything new, but they are few. The overwhelming testimony received showed the graduates in their work to be faithful and evangelical, and the trustees refuse to change the course of instruction.

NEWS NOTES

A goodly number of members of the R. E. A. are on the program of the second International Moral Education Congress, including Professor George A. Coe, Dr. Helen C. Putnam, Dr. David Philipson, Mrs. Anna Garlin Spencer, Professor Edward C. Moore, and Henry F. Cope.

Dr. Maximilian P. E. Groszmann, Plainfield, N. J., is doing splendid service in the studies for the education of exceptional children. A special school for workers among such children was conducted at Plainfield during the month of July. Dr. Groszmann is the author of "The Career of the Child," advocating improvements in our educational machinery, many of which were considered revolutionary at the time of his writing but have now been quite largely adopted.

The next annual meeting of the Southern Educational Association will be held at Louisville, Ky., on November 28 to 30, with the theme "Unity in Education," the thought being to consider not only public but private and church educational institutions.

The American Unitarian Association has taken a forward step in its work of religious education. The Unitarian Sunday School Society is to be administered by a department of religious education in the American Unitarian Association. Additional workers are to be employed. Committees have been appointed to draft a comprehensive plan of manuals and methods, to work on a special selection of hymns for children, to arrange for teacher training courses to be given at different centers, to select material to be published in the monthly bulletins dealing with different aspects of religious education and to develop a denominational Sunday-school paper.

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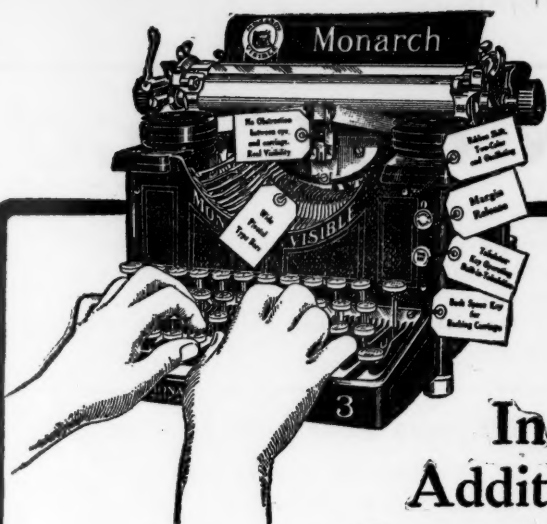
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